Discourses

Upon the

Rich Man

AND

LAZARUS.

By *T. CRUSO.*

Prov. 28. 6. *Better is the Poor that walketh in his Uprightness, than he that is perverse in his Ways, tho he be Rich.*

BIBL. CANT. ACAD.

LONDON:

Printed by *S. Bridge*, for *Tho. Parkhurst* at the *Bible* and *Three Crowns* in *Cheapside* near *Mercers* Chapel, 1697.

T. Forster delin.
R. White sculp.
Vera Effigies
TIMOTHEI CRUSO.
Ætat. 40. 1697.

Diſcourſes

4.30.65

Upon the

Rich Man

AND

LAZARUS.

By *T. CRUSO.*

Prov, 28. 6. *Better is the Poor that walketh in his Uprightneſs, than he that is perverſe in his Ways, tho he be Rich.*

LONDON:

Printed by *S. Bridge*, for *Tho. Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide* near *Mercers* Chapel, 1697.

Academiæ Cantabrigiensis
Liber.

263:06

THE

PREFACE.

THE whole Scripture is a Field, wherein Rich Treaſures of Wiſdom and Knowledge are hid, and yet not hid ſo, but that they may be found and poſſeſs't, by thoſe that ſeek and ſearch for them, as ſuch, in a due Manner, and to right Ends. How far it may be allowed, to make Compariſons between one part of Scripture and another, and preferr one before another, I am not now concern'd to determine or enquire; but conſidering how very inſtructive all the Words of our Lord were, and how much valuable Truth hath been often brought forth by the elaborate Diſcuſſion of a ſingle Sentence, I have ſometimes wonder'd, that this piece of Holy Ground, hath remained hitherto in ſo great a meaſure untoucht, when it deſerves ſo well to be broken up by the moſt able and skilful Hand; for if I had met with any ſuch endeavours of that kind, as the peculiarity of

the Subject ſeems to call for, this poor Service of mine had been never undertaken.

Nor did I deſign, long after the firſt undertaking, that it ſhould be made thus Publick; but it ſhould have breath'd it's laſt *in the Pulpit, if my own Inclinations and Purpoſes could have prevail'd againſt the repeated and undeniable Requeſts of ſeveral other Perſons. However I am ſo far defended againſt the Cenſures, which this performance may meet with from Enemies of* all ſorts, *that none can have meaner thoughts of it, than I have my ſelf, even while I am over-rul'd to offer it to the World; And I account it a* real Mercy, *as well as my* ſpecial Duty, *to go thro every Work of God, with a juſt Senſe of my own unworthineſs and unfitneſs for it; to whom, I am Convinc'd, Thoſe very humble* Confeſſions *of Holy* Agur, *at the beginning of a remarkable* Propheſie, Prov. 30. 2, 3. *are more ſtrictly applicable, than to the moſt.*

What there is of humane Infirmity and miſtake in the Management of the Points here ſpoken to, I hope, the ſincere Friends of Religion *will charitably excuſe and overlook; what there is* of God, *hath a right to be receiv'd and improv'd, as coming* from him, *notwithſtanding the diſadvantage of it's Delivery; for* excellent Oil *ſhould bear the deſerved Price in our eſteem, not only, when 'tis* emptied out of a golden Pipe (*as in the Prophet's* Viſion) *Zech.* 4. 12. *But even tho it be as it is here, convey'd in* Lead.

I have been carried by the Stream *of our Lord's Diſcourſe in this Place, to lay open much*

of

of the Nature, and inſiſt particularly on ſome of the Aggravations, of Hell-torments; *which beſides their uſeful tendency to the* awakening *of thoſe that are ſtupid and ſecure,* lying as upon the top of a Maſt, *over that* burning Lake, *may not be unprofitable to the moſt ſound and eſtabliſht* Believers, *who from hence will ſee the more abundant Cauſe of thankfulneſs to God for the* unſpeakable Gift *of* Jeſus Chriſt, *and of rejoycing and triumphing in him, as their* Deliverer *from ſuch a woful State. The Glorious* Sun of Righteouſneſs *having* put out this Fire, *ought certainly to be the more* pleaſant *to them whom he is* riſen upon, *and who Experience the Benefit of* healing in his Wings; *there being not one Saint in* Heaven, *or in* Earth, *but what may truly ſay,* " *All* this *Miſery had* " *been my Everlaſting Lot among the worſt of* " *Sinners, if the Eternal Son of God had not* " *been* made Sin, *and a* Curſe *for me.*

If God will vouchſafe his Bleſſing upon what is written here, for the accompliſhing of ſo good Effects, I ſhall have (*that which I covet above all the Proſperity of the World*) Whereof I may Glory through Jeſus Chriſt, in things pertaining to God; *Rom.* 15. 17. *For undoubtedly the ſucceſs of our Labours, is our moſt ſolid Reputation, and that* Author *hath the beſt and greateſt* Name, *whoſe* Writings *are of moſt* advantage *to the Souls of Men. And therefore, tho in the Preaching of the following Sermons, I thought not of their having any other* Impreſſion *than on the Hearts of the* Hearers, *I do now profeſs my earneſt Deſire,*

that

that they may be Printed over again, *upon the Mind of every* Reader; *leaving my ſolemn Supplication at the Throne of Grace, that this may be done by the* Finger of God.

Octob. 26.
1696.

T. C.

ERRATA.

PAge 16. Line 12. Read *diſpenſing*, p. 35. l. 11. r. *Lord*, p. 46. l. 10. r. *difference*, p. 55. l. 6. r. *honour of*, p. 62. l. 30. *blot out*, *after they*, p. 82. l. 8. r. *begin*, p. 110. l. 6. r. *inſolvent*, p. 112. l. 13. *blot out*, *after preſerved*.

DIS-

DISCOURSES
Upon the
RICH MAN
AND
Lazarus.

SERMON I.

Luke xvi. xix.

There was a certain Rich Man, who was clothed in Purple and fine Linen, who fared ſumptuouſly every Day.

INtending to go over the whole remainder of this *Chapter*, it will be requiſite to ſpeak ſomething to it, by way of *Introduction*, in the general. It is much Diſputed among Interpreters, Whether this be a *Parable* or an *Hiſtory*, ſome arguing for the one, and ſome for the other; but there is a *third* ſort, which go a

middle way, to accommodate this difference, by underſtanding it as a *mixture* of both; *i. e.* a kind of *Parabolical Hiſtory*, or *Hiſtorical Parable*. It may be partly a Narrative of *matter of Fact*, and partly illuſtrated with *circumſtantial additions*, which are not to be look'd upon as real things, nor ſtretch'd too far beyond the *main deſign*; tho every paſſage will afford us proper inſtructions, as we ſhall ſee in the progreſs (if the Lord will.) The ground-work of all reſembles that of *Nathan*'s Parable to *David*, 2 Sam. 12. 1. *There were two Men in one City, the one Rich and the other Poor*. So here, the perſons whom this Diſcourſe hath a relation, were, a Rich and a Poor Man, remarkably diſtinguiſht one from the other, by their Condition, not only in *this* World, but in the *next*.

This 19th *v* contains a Character of the former; and what is ſaid concerning him, refers to two things, his *Apparel*, and his *Diet*. 1. His Apparel: [*There was a certain rich man, who was clothed in Purple and fine Linen.*] Such was the uſual Garb of the greateſt Perſons. The Kings of *Midian* had their Purple Raiment, *Judg.* 8. 26. So *Mordecai*, when he went out from the Preſence of the King in Royal Apparel, is deſcribed with a Garment of fine Linen and Purple, *Eſth.* 8. 15. When they led *Our Lord* about as a Mock-Prince, they clothed him with Purple, *Mark* 15. 17. and *fine Linen* and *Purple*, are mentioned as the Robes of *Babylon* the great, *Rev.* 18. 16. 2. His Diet, [*and fared ſumptuouſly every day.*]

the

the Words ſignifie, that he *made merry*, and that he *lived ſplendidly*. 1. He *made merry*; ſo the ſame Word is render'd in a like Caſe, *Luke* 12. 19. *Take thine eaſe, eat, drink and be merry*. His Exceſſes were attended with a Jovial Frame; and the *Song of Fools* was the *Muſick* at his Table. 2. He *lived ſplendidly*; he ſtudied Pomp and Magnificence, Gallantry and State; and ſo abundance of needleſs coſt was beſtowed, and much Treaſure vainly waſted to a ſinful end. The *aggravation* of which was, that he did it *day by day*; it was not now and then, like *Nabal*'s *Feaſt*, upon a rare and extraordinary occaſion; but it was his conſtant, cuſtomary practice, without any intermiſſion; like thoſe *Drunkards* in the Prophet, who ſaid, *To Morrow ſhall be as this Day, Iſa.* 56. 12.

Obſerv. *Pride and Luxury are ſuch abuſes of Worldly Riches, as Worldly Men are very incident to.* It was not this Man's *ſin*, that he was *rich*; for 'tis poſſible to be rich *in this World*, and rich *towards God* too: And the *Bleſſing of the Lord maketh* ſome rich; therefore we may be innocently ſo. Nor was it his ſin, to be clothed according to his *Quality*, or to feed in a proportionable manner: Our Lord ſpeaks of thoſe that are in *Kings Courts*, and ſuch like places, as being *gorgeouſly apparelled*, and *living delicately*, without paſſing any cenſure, *Luke* 7.25. *i.e.* gorgeouſly and delicately, in compa-

riſon with thoſe of a *meaner rank*. But the *ſin* lay here, that he made his *Back* and his *Belly* his *God*, and that he prodigally *ſacrific'd* to both, and devoted himſelf, and all that he had to their ſervice. Here

Firſt, I'll ſhew wherein this Pride and Luxury conſiſt.

Secondly, How Worldly Riches are abuſed by theſe ſins.

Thirdly, Whence it is that Worldly Men are ſo incident to them.

Fourthly, Uſe.

Firſt, Wherein this *Pride* and *Luxury* conſiſt. It will be beſt to open each of them diſtinctly.

1. Wherein this *Pride* conſiſts. (1.) Tho it do not conſiſt in *rich Attire* it ſelf, yet it lies in the *affectation* of it. Rich Attire is as *ſuitable* to perſons of large Eſtates, as the plaineſt and courſeſt is to thoſe that are of an inferiour degree, and may as lawfully be worn; but none can *affect* it, without ſin. So long as the heart is kept from going out after theſe things, 'tis well; but a fond inclination to them, makes us guilty; as the *Jews* are ſaid to *dote upon the images of the Chaldeans, men pourtrayed with Vermilion, exceeding in Dyed Attire upon their Heads*, *Ezek.* 23 14, 15, 16. There are Three ways eſpecially, whereby this *ſinful affectation* is diſcover'd. (1.) By the *extravagant coſtlineſs* of Apparel; when perſons

perſons care not how much is ſwallowed up (perhaps) in a *particular Garment*, or when the ſubſtance of an ample Revenue is put on *at once*. To go to the *utmoſt* of what a man may conveniently allow, and much more to *outgoe* the meaſure, is a Mark of the *proud in Spirit*; for humility would rather teach us to come ſhort, and be content with ſomewhat leſs. (2.) It appears often by the *vanity and gawdineſs*. A grave and decent *habit*, as well as behaviour, is the duty and practice of all that are not puffed up by a fleſhly mind. The Apoſtle, who would have *men to lift up holy hands*, requires *in like manner* (ωσαυτως) that *women ſhould adorn themſelves in modeſt Apparel, with ſhamefac'tneſs and ſobriety*, 1 *Tim.* 2. 8, 9 This is as neceſſary an act of *obedience*, as Prayer is an act of *worſhip*. *Siſera's Mother* was exceeding eager, that her Son ſhould return with a *Prey of divers colours*; for it is thrice repeated, *Judg.* 5. 30. which indeed was more becoming an *Heathen General*, than a *ſerious Chriſtian*. One would think, that ſuch *gay Feathers* ſhould be little coveted, by them that would not be counted by God (like his *heritage* of old, *Jerem.* 12. 9.) as a *ſpeckled Bird*. (3.) By the *variety and abundance*. *Five changes of Raiment* were thought a very liberal Portion for *Benjamin*, a peculiar Favourite, when *Joſeph* made himſelf known to his *brethren*; and the reſt had not ſo much, *Gen.* 45. 22. *Cheſts* of rich Apparel were the *Merchandize of Tyre*, *Ezek.* 27. 24. But when *vaſt Wardrobes* are the poſſeſſion of ſin-

gle perſon, that they may daily come forth in a *new Dreſs*, it betrays an Haughtineſs not to be excus'd.

2. It conſiſts in mens *valuing of themſelves* upon this ſcore: As if what they borrow from the *backs* or *bowels* of other creatures, could really *commend* them, or add any thing to them. It is the abſurdeſt folly to ſuppoſe it; for while we were *in honour*, and retain'd our integrity, we neither had, nor needed any *covering*; and after that, when God made *coats of skins* for our firſt parents to clothe them with, *Gen.* 3. 21. the World was in a leſs depraved condition than now, in the judgment of Chriſt himſelf, *Solomon in all his glory, was not arayed like the Lillies of the field*, *Matth.* 6. 29. *Nature* beſtows richer Garments upon many things, than *Art* can upon us, Beſides, unleſs the *Soul* be as well furniſht and adorn'd within, theſe things are but like *noble Trappings* on the *Aſſes Back*, which ſerve to render the ſilly Beaſt *ridiculous*. And yet notwithſtanding the abſurdity, it is too common for men to magnifie themſelves, and *ſwell* in their own imaginations, meerly becauſe their *outſides* are finer clad than other mens.

3. It conſiſts in the *contemning* of thoſe that are *below* them, and fall much ſhort of them in this reſpect. The *poor man in vile raiment* is bidden to *ſit under their footſtool*, *James* 2. 3. or not permitted to come *ſo near*; either quite *overlookt*, or look't upon with *ſcorn*, and with diſdain, as an object not

good

good enough for their *lofty Eye*. This ſhews, that Pride is in full Dominion; which blinds them from conſidering, how precious and amiable any *Member* of Chriſt, tho in *Rags* muſt needs be to its glorious *Head*; how *nakedneſs* it ſelf does *not ſeparate from his love*, *Rom.* 8. 35. God does not behold ſuch *afar off*, but their fooliſh and ignorant deſpiſers; he does not eſteem a gallant Sinner, nor paſs by a diſtreſſed Saint. God *looks to him that is Poor*; but the Rich and *high-minded* think them unworthy of their notice.

4. It conſiſts in a *nice curioſity* about their Apparel, as to that which is of *leaſt* ſignification and importance, or none at all. 'Tis Pride which is the ſpring and root of this: Particularly, (1.) When bare *ornament* is preferr'd to real *ſervice*; and ſo a leſſer end made to exclude a greater. The Rich Man's *fine Linnen* is not ſo uſeful for *warmth*, and yet Pride will hardly conſult that in the *coldeſt* ſeaſon; but Life muſt rather be hazarded, than Fancy be denied. (2.) When every *Faſhionable* Punctilio is judg'd a *neceſſary* ornament. It was a ſingular advantage to the *Iſraelites* in the *Wilderneſs*, that their *raiment waxed not old upon them for forty years*, Deut. 8. 4. But how *uneaſie* would it have been to many, unleſs it had undergone above *twice that number of alterations* in ſuch a compaſs, that even the making of it ſo often *new*, might have been enough to *wear* it out; (3.) When *too great a part* of our *time* and *care* is taken up about ſuch trifling matters, The Proud

are much more accurate in their *Dress*, than in their *Devotion*; very *exact* as to their *Habit*, very *loose* in the business of *Religion*. That which requires *most thoughts and pains*, is put off with *fewest*; and that which deserves the *fewest*, hath the *most*. This fault is never committed, where Pride is not in power; for 'tis that which makes men extreamly *solicitous*, where they should be *indifferent*.

2. Wherein this *Luxury* consists. 1. Tho it do not consist in the keeping of a *full Table*, yet it does in the *loading* of it with constant *superfluities*. The Plundering of *Three Elements* at once, Earth, Air and Water, is all little enough to supply an *Epicure*'s ordinary Meal; and yet he must be a very *large Interpreter*, who should reckon all this to be included in that *Petition* which Christ hath taught us, for *daily bread*. Now it seems very questionable, whether we may allow our selves to make *a Trade of consuming*, and devouring, what we are not allow'd to pray for; if we should *ask amiss*, in craving *so much* from God, is it not amiss to commit such *havock* among the good things of God, without asking? The Scripture speaks indeed of *necessary food*, *Job* 23. 12. Nay, it goes further, to *food convenient*, *Prov.* 30. 8. but to transgress all the bounds and measures both of *necessity* and *convenience*, by a setled custom of *profuseness*, is what God condemns.

2. In a *contriv'd indulging* of their own *appetites*. Plain and wholesome food will not satisfie, as the *lusting Israelites* heretofore complain'd,

plain'd, that there was *nothing but Manna before their Eyes*, *Numb.* 11. 6. Men labour to *provoke* and enflame a deſire, which they ought rather to *curb*; and ſtudy the *whetting of their ſtomachs*, when the Holy Ghoſt calls them to *put a knife to their throats*, *Prov.* 23. 2. I readily grant, that Nature may ſometimes need to be aſſiſted in this caſe, when perſons are under bodily *infirmities*; as languiſhing *Iſaac* ſpake for *ſavoury meat*, *Gen.* 27. 4. but commonly, they that are ſtrong and vigorous, require a *Bridle*, rather than a *Spur*; and except they count *rioting* a pleaſure, they will not invent means to *excite* them to it.

3. In *feeding without fear*, *Jude* 12. as if the Mouth were to take in all that it *can*, or that we were not under the limitation and confinement of any Law, but our own *Will*. The *Throat* of a greedy Glutton, may be truly ſtiled an *open Sepulcher*, as well as that of the bloud-thirſty; it deſtroys multitudes of things more uſeful than himſelf, and many lives muſt be taken away, before that *Grave* will ſay, *it hath enough*. Thus the *Liberty* which God hath given us in the enjoyment of his creatures, is turn'd into *licentiouſneſs*; Men are not only *free*, but *wanton*, and *nouriſh their hearts*, *as in a day of ſlaughter*, *James* 5. 5. *eating and drinking* is made the very ſcope and *deſign of living*, and any *degree of abſtinence* is a kind of *death*.

4. In endeavouring to *debauch thoſe that converſe with them*. The Spirit of *Intemperance* generally works this way, and the inſtances of its working are very various. Beſides, the rude

rude and *barbarous* practice of *constraining* their Guests, which obtains among some *Lordly Brutes*; the unreasonable *importunity*, which is lookt upon as a piece of *friendship* and courteous entertainment, (but indeed is not so) leads many into *excess*, that would otherwise forbear it. How often are persons enticed and persuaded to burden themselves with *more than is meet*, at the rich Man's Table! How are their Stated Meals inordinately *lengthned out* to this very purpose! And it may be, some of the best and most inviting Provisions *kept till last*, that when Men have *sufficiently eaten*, they may have a *bait* before them, not easie to be resisted! This is the *Plague* of Luxury, which the *Master of the Pest-house* does not strive to *cure*, but makes it his business to *propagate* among his *beastly companions*.

Secondly, How are *worldly riches abused by* these sins? In general, they are lavish'd out and perverted to *other Ends*, than which they are given for. Providence affords them in order to the doing of *good*, but Pride and Luxury turns them into instruments *of evil*, and the fewel of unlawful lust. This will appear more fully, if we consider these three particulars.

1. Riches are given to *glorifie God* with. We are to *honour the Lord with our Substance*, Prov. 3. 9. but this is an abusing of them to his open *dishonour* and a laying of them out to serve and *gratifie the Devil*. It is an employing of the Creatures of God *against* him, and a

polluting

polluting of his Name with those very blessings which are as so many arguments and means *to shew forth his praise*. A plentiful Estate is an extraordinary *Talent*, which ought to be *Traded with* for the advancement of Christ's Interest in the World; but where these chargeable and *expensive Vices* prevail, this is not regarded. Men of this sort, express no concern for the Gospel; *that* may *starve*, while we are *glutted*. Lust is insatiable, and snatches all; but that which *cost them nothing*, shall be *offer'd* to God.

2. Riches are given for the helping and *relieving of our needy Brethren*. *Thou shalt open thy hand wide to thy poor brother*, *Deut.* 15. 11. As 'tis the Character of the *vertuous Woman*, that *her Houshold are clothed with Scarlet*; so she *stretcheth out her hand to the poor*, *Prov.* 31. 20, 21. and indeed the *grace of liberal distribution* to the necessities of others, is a greater and more blessed *gift* than any we can bestow, 2 Cor. 9. 14, 15, But this Grace is banisht, and all the *streams* of Charity *cut off*, where the two sins in the *Text* are found predominant. Sodom's *Pride and fulness of Bread* was joined with this, that she *strengthned not the hand of the poor and needy*, *Ezek.* 16 43. while their own *Eyes stand out with fatness*, they make no care to *refresh the bowels* of the miserable.

3. Riches are given for a *comfort* and *advantage to our selves*, but the Proud and Luxurious cross this end, and overthrow it, both as to *Body* and *Soul*. 1. The rich man by his Luxury

Luxury especially, *sins against his own body*. Eating *for health*, is a duty, *Acts* 27. 34. and the *cheapest diet*, and the *fewest Dishes*, do (for the most part) serve this purpose best. The foundations of manifold *distempers* are laid in the contrary sin. Where *famine* at any time hath killed its *hundreds*, *Excess* hath slain its *Thousands*. *Strength* is impair'd, and *Life* shortned, by *riotous living*. 2. 'Tis a *Sin against our own Soul*. 'Tis true, that every sin is so, *Num.* 16. 38. but this is so peculiarly. The *heart is overcharged* with it, *Luke* 21. 34. the *mind* is stupified and besotted, and disabled for the due exercise of its *reasonable faculties*; the *Man* is unfitted to perform the proper acts and operations of *humane life*; as *Nabal became like a stone*, even when the *Wine was gone out of him*, 1 *Sam.* 25. 37. Men that will not be *estranged from their lusts*, *quench the light* of their understandings; by *pampering* the body, they *Feed a Bird which pecks out their eyes*.

Thirdly, Whence is it, that *worldly men* are so *incident* to these sins? 3 Causes may be assigned.

1. Natural Propension to *flesh-pleasing*. Carnal minds are delighted with *carnal objects*. Men that are under the influence of *sence*, as their governing Principle, and that walk by no other Rule, are easily carried away to acts of *sensuality*. Unmortified flesh is a most *unruly evil*, and (like *Adonijah*) it *usurps the Kingdom*, till Grace comes and dispossesses it; it will be provided for, and have its *lusts fulfilled*, whatever is said against it. Therefore 'tis observable, that the *stubborn and rebellious Son*, who *would not obey his parents voice*, is described

ſcribed as a *Glutton and a Drunkard*, *Deut.* 21. 20. Reigning Carnality ſtifles the impreſſion of all ſpiritual things.

2. The concurrence of *ſuitable temptations*. As *they that will be rich, fall into temptation and a ſnare*, 1 *Tim.* 6. 9. ſo they that *are* rich, have their temptations and ſnares alſo. Such as are ſuperiour to others in Wealth and worldly Greatneſs, are tempted to *lift up themſelves* above them, to *anſwer roughly*, when the *poor uſeth intreaties*, *Prov.* 18. 23. How inſolently did *Adonibezek* treat his Royal Priſoners and Captives, when he had got the Aſcendent! *Threeſcore and Ten Kings gathered their Meat under his Table*, by his own confeſſion, *Judg.* 1. 7. This makes the caution ſo needful, that the *Rich Man ſhould not glory in his riches*, *Jer.* 9. 23. Having the command of *more than Heart could wiſh*, they think they may diſpoſe and uſe it as they pleaſe; they preſume that they may *do what they will with their own*, and becauſe they are not accountable to *Men beneath them*, they forget that they have received this truſt from *God above* them.

3. A ſlothful *unactive life*. Idleneſs is a fit *Soil* for ſuch ſins to *grow* and *thrive* in. If rich Men did but employ themſelves, ſo as they *might* and *ſhould*, in things truly worthy and becoming, the Devil and inbred Corruption would have much fewer advantages againſt them. *Induſtry* and Diligence would be helpful to them in the avoiding of many a ſnare; but becauſe they ſet themſelves no *better task*,

the

the *works of the flesh*, fill up their Lives. If they gave themselves to *Reading*, *Meditation*, *Prayer*, &c. which they have great opportunities for, they would be less busied in the baser Drudgery of *taking thought what they shall eat, and drink, and wherewith they shall be clothed.*

Fourthly, The *USE.*

1. *Information.* In two things. 1. *Covetousness* and *Oppression* (it seems) are not the Rich Man's *only crimes.* These are very common and frequent; but he that *escapeth these*, may nevertheless *perish in his iniquity*; I mean, in other iniquities which his condition of Life does peculiarly expose to. The *way to Heaven* is but *one*; the *road to Hell* is brancht out into a *multitude of paths*, and he that *treads in any of them*, will infallibly go down thither. The foolish *Prodigal*, who *throws away* his Treasure, hath little ground to *bless himself*, that he is not as other Men, who *hoard it up.* 2. The *abundance* of this World, does rather *increase* than *lessen the difficulties of Salvation*, *Matth.* 19. 23. Rich Men have those sins to be *saved from*, which their poorer Neighbours are not so liable to be *infected with.* Their *Tables* are more dangerous *snares*; and their *Morsels*, tho *sweeter* now, will be most probably, and are most usually, *bitterer* in the latter end. They *pay very dear* for these pleasant things, when the final *reckoning* comes. Tho Christ *made his Grave with the rich in his death*, 'tis *comparatively rare*, for them to find a *place with him in Heaven.* 2. *Ex-*

2. *Exhortation.* In two things likewiſe. 1. Let them that *have riches*, be ſure to *watch againſt* theſe Corruptions, and *deny* theſe Luſts. Forbear *walking in ſo vain a ſhew*; ſeek more to be *arayed in that fine Linen*, whereby the Holy Ghoſt ſets forth *the righteouſneſs of Saints*, *Revel.* 19. 8. Conſider the *calamitous ſtate* of the Church of God at this day, with which the *unſeemly coverings* of this day do not agree. When it went ill with the *Jews*, *Eſther* ſent *raiment* to clothe *Mordecai* with, and take away his *Sackcloth* from him, but he refus'd it, *Eſth.* 4. 4. Hearken a little to the *complainings in our Streets*, and do not contradict *your own.* Reflect upon the *changes* which have been made by Providence heretofore, *Lament.* 4, 5. Look forward upon the Judgments that threaten us, particularly that of *National Poverty*; which, where it comes, is terrible *as an armed man.* Or, if ſuch a Scourge, by unexpected methods of Goodneſs ſhould be kept off, yet remember what a *different Dreſs* you will put on, when you are to be *laid in the duſt*; and how dreadful it will be, for *death* to come with a *meſſage from God*, and hurry your *naked Soul* before his Bar. Remember, that this *body*, which is now ſo *delicately* fed, is to be a *feaſt for Worms*, and that *rottenneſs* and corruption will ſoon *deface* it. Yea, in *Old Age*, the *ſound of the grinding is low*, *Eccl.* 12. 4. and the *taſtes* and *reliſhes* of food are loſt, 2 *Sam.* 19. 35. or *ſickneſs* and weakneſs, before that comes, will make you *abhor* and *loath* the very *dainties*, which you are now ſo eager after, *Job* 33. 20. *Pſ.*107.18.

2. Let

2. Let *none of us* be very desirous of *entring into* the Rich Man's *temptations*, by coveting his *Lot*. The circumstances of such persons (take them all together) are not really so much to be *envied*, as is commonly imagined. Things that feed corruption, and *subject us to vanity*, would not mightily encourage our choice of them, if we had a due zeal for the safety and welfare of our souls. *Having food and raiment* (tho of a meaner kind) *let us be content* and chearful, 1 *Tim.* 6. 8. There are some *favours* which God forbears the dispersing of for our greater benefit, and the prevention of our *ruine*. As *Exod.* 33. 3. *I will not go up in the midst of thee, lest I consume thee in the way.* So the *plenty*, which is afforded to some others, may be *withheld* from us in Mercy, that we may not be defiled and *undone* by it.

SERM.

SERMON II.

Luke xvi. xx, xxi.

20. *And there was a certain Beggar, named* Lazarus, *who was laid at his Gate, full of Sores.*

21. *And desiring to be fed with the Crumbs which fell from the Rich Man's Table: Moreover, the Dogs came and licked his Sores.*

THE Character of the *Rich Man* being dispatcht in the opening of the preceeding *Verse*, I come now to the Account which is given of the *Poor Man* in these words, [*And there was a certain Beggar*, &c.] In which Description we may take notice of these Five things. 1. His *Title* or Denomination; [*named Lazarus.*] We read of this as the *proper* Name to one that was our Lord's *Friend*, whom he would not recover from sickness, but raised from the Grave, *John* 11. But here we are to understand it as a *common* name given to indigent and *needy persons*, and the signification of it, which is, *God help me*, makes it very suitable to all such. 2. The *Place* which he usually possess'd; [*who was laid at his*

(*i. e.* the rich man's) *Gate.*] While the rich man himſelf was defended under his roof from the injuries and inconveniencies of every ſeaſon, fed to the full, and *warm* enough within, this poor Beggar was Miſerably expoſed without, pincht with *cold*, as well as hunger, at the Door. 3. The ill ſtate of his *body*: [*full of Sores*] like *Job*, ſitting down among the *aſhes*, when Satan by God's permiſſion had Smitten him with *boils* from Head to Foot, *Job* 2. 7, 8. Theſe were not *pretended* Ulcers, nor *wilfully* made, nor purpoſely *kept uncur'd*, (as the Artifice of ſome wretched creatures is to move and ſtir up pity) but real *painful* Sores, which it pleaſed God to viſit him with, and add to his affliction by. 4. The *requeſt* which his neceſſity put him upon: [*and deſiring to be fed with the crumbs wdich fell from the Rich man's Table.*] His requeſt was *Modeſt*, like that of the Woman of *Canaan*, who did not ask for *Childrens Bread*, but pleaded for *Crumbs*. *Mat.* 15. 27. The very Refuſe of the Rich Man's Food, which he might be willing to caſt away, this *Lazarus* begs to have beſtowed upon him. But we have no intimation here of the rich man's *anſwering* this requeſt, or fulfilling this deſire: the Beggar lay at the door, as the *impotent man* at the *Pool*, in Expectation, but it ſeems to be vain and fruitleſs; like the *poor Prodigal*, who would fain have filled his belly with the *husks*, *but no man gave unto him*, *Luke* 15. 16. ſo here, he ſought for crumbs, but by the ſilence of the

the Scripture, one might gueſs, that they were *denied* him; not only the *Gates* of the rich man's houſe, but his *bowels* of compaſſion were *ſhut up* againſt him. 5. The *kindneſs* ſhewn to him by the *Brutes* themſelves. [*Moreover the dogs came, and licked his Sores.*] They upbraided the rich man, and might have taught him by their own *Example* more mercy and tenderneſs, than he practiſed; they did what they could to *heal* the Beggar, whom he would do nothing to *keep alive*. It is remarkable, that thoſe very creatures, which have a *devouring fierceneſs* in their natures, and have diſcover'd it againſt God's enemies, have ſhewn a *friendſhip* to God's children. The Lord had ſaid, that the *dogs ſhould eat Jezebel*, 1 *Kings* 21. 23. And this was accompliſhed ſo far, that when they went to *bury her*, they found no more of her, than the *Scull*, and *feet*, and *palms of her hands*, 2 *Kings* 9. 35. and yet *this very Sort* of creatures perform'd a kind office to the Beggar in the Text. So 'tis threatned, that the *Ravens ſhall pick out the eyes* of Diſobedient Children; *Prov.* 30. 17. but *theſe* were the *Caterers* that fed *Elijah*, and *brought bread and fleſh* to him twice a day, 1 *Kings* 17. 6. The *Lions* did no manner of hurt to *Daniel*, when he was caſt into the *Den*, but immediately broke the bones of *his Accuſers* aſſoon as he was taken up, and they ſucceeded in his place, *Dan.* 6. 23, 24.

Obſ. *A poor and mean condition is the frequent lot of God's greateſt favourites, while they are here in this World.* Not that it is *always*, but *often* ſo: *Poverty* and *Grace* are not *convertible terms*; Every Saint is not a *Lazarus*, nor every *Lazarus* a *Saint*. The multitudes which annoy the *doors of our Aſſemblies*, but concern not themſelves in any *acts of worſhip* there, are a plain Example to the contrary. However, *Poverty* and *Grace* are many times *in conjunction*; and tho they may be found *aſunder*, yet it is no rare or uncommon thing to ſee them go *together*. Here

Firſt, Shew what difference there is between the Poverty of God's Favourites and other perſons.

Secondly, How it appears, that they who are exercis'd with Poverty, may notwithſtanding be God's Favourites.

Thirdly, Why ſuch perſons are ſo exercis'd.

Fourthly. Uſe.

Firſt, What *difference* there is, between the poverty of God's *favourites* and other *perſons*. In general, to the one it is an *affliction*, to the other a *judgment*; to one a *Rod*, to the other a *Scorpion*; to one an *infirmity*, to the other a *plague*; to one a *tolerable infelicity*, to the other a *grievous curſe*. But more particularly, there is a *diſtinction* in the *cauſes* and *effects* of each.

1. As to the *cauſes* from whence this Poverty proceeds, they are very different, the one from

from the other. 1. The Poverty of God's *favourites* is *uſually* brought upon them by the *meer hand of Providence*: 'tis a *temptation*, which God *leads them into*: but the poverty of *others*, is for the *moſt part*, by their *own procurement*, and the *natural*, as well as *pœnal* conſequent of their own folly and ſin. As to ſome, 'tis eſpecially true, that *the Lord maketh poor*, 1 *Sam.* 2. 7. and they may be called, by way of appropriation, and in the moſt reſtrained ſence, *His poor*, *Pſa.* 74. 19. for *Gods poor* are they, whom he places in ſuch a condition from the *firſt*, or reduces to it *afterwards*; but there are alſo the *Devils poor*, who owe their poverty to him and themſelves, ſuffering as *Evil doers*, and *Martyrs* for their own wickedneſs. Several *ſins* might be mentioned, which commonly bring men into theſe Circumſtances, which they that are belov'd of God, do *in the main* (at leaſt) keep clear from, but which others are oftentimes *predominantly* guilty of. As (1.) *Slothfulneſs*. This is an Empoveriſhing ſin, and *Cloths* many an one with *Rags*, which can not with comfort be reflected on, *Iro.* 20. 4. *the ſluggard will not plow by reaſon of the cold, therefore ſhall he beg in harveſt and have nothing*. When the prudent labours of honeſt Diligence in ſome *lawful Calling* are providentially Defeated, 'tis perfectly another Caſe, and we may have Peace and Satisfaction, when it is ſo. God hath no where promiſed, that any ſhall be ſupported and maintain'd with the *Bread of Idleneſs*; but

the Command extends to all, that *with quietneſs they Work, and eat their own Bread*, 2 *Theſſ.* 3. 12. As if it were not ſtrictly *their own*, unleſs *earned* by their own Induſtry, when they are capable of it. 'Tis poſſible, that *Bread* may not be always *to the Wiſe*, Eccl. 9. 11. but the *Fool, that ſoldeth his hands together*, can look to be *fed with* nothing but *his own Fleſh*, c. 4. 5. (2.) *Prodigality.* Multitudes are ruin'd and undone by their own *Exceſſes.* Other Sins may be like a *ſecret Worm at the Root* of flouriſhing Eſtates, which inſenſibly conſumes them, but this is like a *wild Beaſt* which openly devours them. *The Drunkard and the Glutton ſhall come to Poverty*, Prov. 23. 21. Thus he in the Parable *waſted his Subſtance*, Luke 15. 13. They that have *Bread enough and to ſpare*, are brought many times to a *Morſel of Bread* by their intemperate Abuſe; they *live* extravagantly *in Pleaſure* for a while, till they have not left themſelves wherewith to *live at all.* This puts a dreadful *ſting* into Poverty, when it comes; which is not to be prevented, but by Sobriety and *Moderation* in the management of what God gives us to poſſeſs and enjoy. (3.) The keeping of *ill and uſeleſs Company. He that followeth after vain Perſons, ſhall have Poverty enough*, Prov. 28. 19. A *miſpence of Time* among thoſe whoſe Converſation is utterly unprofitable, whom we can neither *do* any good to, nor *receive* any from, leads firſt to a *neglect*, and ſo to the *Deſtruction*, even of our

our ſecular Affairs. He that is a *Companion of Fools*, does generally ſmart for it in this World; but he that is *wiſe to Salvation*, will alſo learn this Wiſdom, of avoiding all ſuch Men, how charming ſoever they may be by a little *empty Wit* and *Drollery*. (4.) The coveting and purſuing of *unrighteous Gains*. *Treaſures of wickedneſs* (*i. e.* Treaſures gotten by ſuch means) are like *Treaſures of Snow*, which diſſolve and *melt away*. Fraud and Violence tend to *corrupt* the Eſtates, which they help to *generate*; as *Ruſt and Canker* in the *Mettals* which are haſtily heap'd up. No Riches ſo *deceitful* to thoſe that have, and hope to hold them, as they that are *deceitfully acquir'd*; he that hath *ſwallow'd them down*, ſhall *vomit them up* again. As *Eliphaz* ſays of the *Oppreſſor*, that he *wandereth abroad for Bread, crying, where is it?* Job 15. 23. 2. The Poverty of God's *Favorites* is *oftentimes* for the *Goſpel's ſake*; occaſioned by their zealous and ſtedfaſt Profeſſion and Practice of *Religion*; but the Poverty of *others* does *ſeldom* happen on any ſuch account. *Perſecution* impoveriſhes many a Saint; they that have *Houſes and Lands*, are very often driven to *forſake* them, if they will faithfully adhære to Chriſt, *Mat.* 19. 29. Thus the Converted *Hebrews took joyfully the ſpoiling of their Goods*, Heb. 10. 34. What they had, they were content to *loſe*, in the aſſured Expectation of a rich and glorious Recompence hereafter. To be thus Poor, is to *put out* our Riches to the *beſt*

usury; the laying of them down in the cauſe of God, turns to infinitely more *Advantage*, than what we can make any other way. But *few* of the Children of this World will ſubmit to this, when they can eſcape it; they have not *Love* enough to God and Religion, to *bereave* themſelves of what they eſteem ſo highly, for their ſakes.

2. As to the *Effects* proceeding from this Poverty, they differ as much. 1. Poverty quickens the Friends of God to *Repentance for former Sins*, but it throws others into *new Sins*. As the Prodigal's *coming to want*, was that which made way for his *coming to himſelf*; ſo extream neceſſity hath been a *ſanctified means* of bringing paſt evils to penitent remembrance. A Child of God, when his Father appears as an *Adverſary* againſt him, tho' but in his worldly Concerns, will be apt to enquire, *Why is it thus?* But other Perſons, inſtead of doing ſo, are ready to provoke God *yet more*, by freſh Crimes, and increaſed Guilt. *Agur* hath given an hint of what is too common in this Caſe, *Prov.* 30. 9. *Leſt I be Poor and ſteal, and take the name of my God in vain*. When any *breaches* are made upon their Eſtates, they frequently ſeek to repair them by unlawful Methods and wicked Courſes. 2. Poverty makes the Heirs of Heaven more *earneſtly ſollicitous* about the *true Riches*; but it puts worldly Men upon more *furious Proſecutions* of *worldly Wealth*: Being deprived of it, they are greedier after it, and when God

throws

throws down their *Babels*, they are mad to *build* them again. A temporal loſs is a Spur to a Believer to look out after *a better and more enduring Subſtance*; but other Men, notwithſtanding ſuch rebukes, are for *laying up Treaſures on Earth*, and *panting after this Duſt* ſtill. Poverty does not deter the Men of the Earth from their attempts and *labours to be Rich*; tho' the *ſtream* of Providence run ever ſo *contrary* to them, they are reſtleſs in their *ſtriving* againſt it; but holy Souls will alter their courſe, and contend more for the *good Part which cannot be taken from them*; and if God *cut them ſhort* as to *this* World, it makes them provide with ſo much greater Care and Induſtry for the *next*.

Secondly, How does it appear, that they who are exercis'd with Poverty, may *notwithſtanding* be *God's favourites?* There are various undeniable Evidences of it. As

1. *Jeſus Chriſt* himſelf, the Son of God's Love, *honour'd* this Condition by *being in* it. *Tho' he was Rich, yet for our ſakes, he became Poor*, 2 Cor. 8. 9. Tho' he was *in the Boſom of the Father* with reſpect to his *Deity*, yet in his incarnate State; with Reference to his *Manhood*, he had *not where to lay his Head*, Mat. 8. 20. Tho' he were the *Heir of all things*, the Lord of both Worlds, *The moſt High Poſſeſſor of Heaven and Earth*, whoſe *Riches* are *unſearchable* and his Treaſures inexhauſtible, who *cauſes them that love him to inherit*

ufary; the laying of them down in the cauſe of God, turns to infinitely more *Advantage*, than what we can make any other way. But *few* of the Children of this World will ſubmit to this, when they can eſcape it; they have not *Love* enough to God and Religion, to *bereave* themſelves of what they eſteem ſo highly, for their ſakes.

2. As to the *Effects* proceeding from this Poverty, they differ as much. 1. Poverty quickens the Friends of God to *Repentance for former Sins*, but it throws others into *new Sins*. As the Prodigal's *coming to want*, was that which made way for his *coming to himſelf*; ſo extream neceſſity hath been a *ſanctified means* of bringing paſt evils to penitent remembrance. A Child of God, when his Father appears as an *Adverſary* againſt him, tho' but in his worldly Concerns, will be apt to enquire, *Why is it thus?* But other Perſons, inſtead of doing ſo, are ready to provoke God *yet more*, by freſh Crimes, and increaſed Guilt. *Agur* hath given an hint of what is too common in this Caſe, *Prov.* 30. 9. *Leſt I be Poor and ſteal, and take the name of my God in vain*. When any *breaches* are made upon their Eſtates, they frequently ſeek to repair them by unlawful Methods and wicked Courſes. 2. Poverty makes the Heirs of Heaven more *earneſtly ſollicitous* about the *true Riches*; but it puts worldly Men upon more *furious Proſecutions* of *worldly Wealth:* Being deprived of it, they are greedier after it, and when God

throws

throws down their *Babels*, they are mad to *build* them again. A temporal loſs is a Spur to a Believer to look out after *a better and more enduring Subſtance*; but other Men, notwithſtanding ſuch rebukes, are for *laying up Treaſures on Earth*, and *panting after this Duſt* ſtill. Poverty does not deter the Men of the Earth from their attempts and *labours to be Rich*; tho' the *ſtream* of Providence run ever ſo *contrary* to them, they are reſtleſs in their *ſtriving* againſt it; but holy Souls will alter their courſe, and contend more for the *good Part which cannot be taken from them*; and if God *cut them ſhort* as to *this* World, it makes them provide with ſo much greater Care and Induſtry for the *next*.

Secondly, How does it appear, that they who are exercis'd with Poverty, may *notwithſtanding* be *God's favourites?* There are various undeniable Evidences of it. As

1. *Jeſus Chriſt* himſelf, the Son of God's Love, *honour'd* this Condition by *being in* it. *Tho' he was Rich, yet for our ſakes, he became Poor*, 2 Cor. 8. 9. Tho' he was *in the Boſom of the Father* with reſpect to his *Deity*, yet in his incarnate State; with Reference to his *Manhood*, he had *not where to lay his Head*, Mat. 8. 20. Tho' he were the *Heir of all things*, the Lord of both Worlds, *The moſt High Poſſeſſor of Heaven and Earth*, whoſe *Riches* are *unſearchable* and his Treaſures inexhauſtible, who *cauſes them that love him to inherit*

herit Subſtance, (Prov. 8. 21.) yet in the Days of his Fleſh, there were many *that miniſtred of their Subſtance to him*, Luke 8. 3. his Parents were Poor, his Virgin-Mother in a *low Eſtate*, Luke 1. 48. and he *humbled himſelf* to be in the like Circumſtances.

2. The Scripture repreſents ſuch as the *Objects* of God's *peculiar electing* Love, *James* 2. 5. *Hath not God choſen the Poor of this World?* Not them *only*, but them more *uſually* than others of a ſuperior Degree. As the Tribe of *Levi*, who had *no Inheritance* among their Brethren, the *Iſraelites*, were *brought neareſt* to God, and *ſet apart* for his Service; ſo they whom God hath deſign'd for the Enjoyment of himſelf, as their *Portion for ever*, are moſtly deſtitute of any conſiderable *outward Portion* here. He is ſo far from *regarding the Rich more than the Poor*, that if we examine the courſe of his Dealings, we ſhall find the *contrary* to be rather true. He chuſes thoſe, whom Men are moſt apt to reject; the *Veſſels of his Mercy* are ſeldom *finely painted*, but made of *homely Clay*.

3. God hath often ſingled out the *meaneſt Perſons*, for the moſt *honourable Employments*. As in the *natural Body*, he hath *given more abundant Honour to thoſe parts which lacked*, 1 Cor. 12. 24. So in the *myſtical Body*, he hath made the *chiefeſt uſe* of thoſe *Members*, which have had the *leaſt of external Dignity*. It was *Gideon*'s Objection againſt himſelf, but God overrul'd it. *Wherewith ſhall I ſave Iſrael? behold my Family is poor in Manaſſeh, and*

am the least in my Father's House, Judg. 6. 15. nd therefore his ſucceſs is ſet forth by a *ake of Barley Bread* (not of *coſtly Flower*) verturning the Tents of *Midian*, c. 7. 13. he *Apoſtles*, of poor *Fiſhermen*, were made *iſhers of Men*, and ſo the glorious Goſpel vas not only preached *to the* Poor, but *by* hem. They that *made many Rich*, were *Poor themſelves*, 2 Cor. 6. 10.

4. The *Grace of Sanctification* hath been bestowed moſt *eminently*, where the *Gifts of Providence* have been moſt *ſparingly*. *Bleſſed be you Poor* (ſays Chriſt to his Diſciples) *for yours is the Kingdom of God*, Luke 6. 20. tho they had little without them, they had *a Kingdom within* them; they were empty of worldly things, but *filled with the Spirit*, and his precious Fruits of Righteouſneſs. So it was written to the Church in *Smirna*. Rev. 2. 9. *I know thy Works and Tribulation, and Poverty; but thou art Rich.* There is a ſeeming *Contradiction* in the Words, but really a great *agreement*; 'tis no ſtrange thing for Perſons to be Poor and Rich in *divers reſpects* at the ſame time; Poor as to the things which concern their temporal Condition, Rich as to the *things which accompany Eternal Salvation.* The Soul hath been *nobly* furniſht, when the Body hath been ſupplied *as meanly.*

Thirdly, Why are God's Favourites at any time ſo *exerciſed*, as to have *Poverty* for their Lot? *Anſ.*

1. To

1. To *ſignalize* Gods own *Providence* in their preſent ſupports, and ſometimes in their future Proſperity. (1.) In their *preſent ſupports.* Providential care is moſt ſeen in the *maintaining* of thoſe, that have the leaſt viſible means of their *own ſubſiſtence*; as when God ſuffered the *Iſraelites* to hunger, and then *fed them with Manna*, *Deut.* 8. 3. 'Tis marvellous, how many *live*, that have little, but the *ſpecial vouchſafements* of Divine Bounty to *live upon*: This tends to magnifie God, as to his *power* and *mercy*; *I am poor and needy* (ſays *David*) *yet the Lord thinketh upon me*, *Pſal.* 40. 17. *q. d.* therefore, tho poor, I do not periſh. (2.) Sometimes Providence is ſignalized in their *future proſperity.* After they have been in *ſtraits*, they are ſtrangely bleſt with *fulneſs* again. *He raiſeth up the poor out of the duſt, and lifteth the beggar from the dunghil, to ſet them among Princes*, &c. 1 *Sam.* 2. 8. Thus God dealt with *Job* (tho poor to a *Proverb*) *turning his captivity, and giving him twice as much as he had before*, Job 42. 10.

2. To prove and excite the *charity of the rich.* On this account God told the *Jews*, that the *poor ſhould never ceaſe out of their land*, *Deut.* 15. 11. and our Lord ſays, *The poor you have always with you*, *John* 12. 8. In Heaven, *this ſort* of charity *will fail*, for want of *objects*; but as long as the World ſtands, there will be a conſtant *ſucceſſion* of objects, and (we may therefore fear) too often a want of *charity it ſelf.* If God had *equally* diſtributed the good things of this World, there would

would have been no room nor *opportunity* for any ſuch beneficence; ſo that the *Wiſdom* of God hath ordered an unequal diſtribution; to ſome it is *redundant*, and to others *defective*, that they who have *more than they need*, may give to thoſe who have *not enough*.

3. To convince the World, that our *happineſs* is not to be expected *here*; that our *life conſiſteth not in abundance* of earthly poſſeſſions, *Luke* 12. 15. for then undoubtedly the Saints of God would be priviledged with ſuch a *meaſure* of them, more than other men, becauſe they are deareſt unto God, and muſt needs be ſuppoſed to have the *beſt proviſion* made for them. This Diſpenſation plainly teaches us, that the *hopes* of reaſonable creatures, cann't be in the preſent ſtate, in which they who are the *firſt fruits of God's creatures*, whom he values moſt, are the *moſt miſerable*, 1 *Cor.* 15. 19. Is it likely (can any one think) that *ſuch*, above all others, ſhould *hunger and thirſt*, be *naked and deſtitute*, *wander about*, and have *no certain dwelling place*, if the love of God were to be *known* by outward proſperity, or our bleſſedneſs *depended* on it?

4. To render the *Graces* of believers the *more illuſtrious*, for the *ſhaming* of the Devil, and all their reproachful accuſers. This was the very main deſign of God, in ſtripping of holy *Job* ſo bare as he did, and *deſtroying him on every ſide*; that *Satan* and his *cenſorious friends* might be found *liars*, and that he might be a famous *Example of ſuffering affli-*

ction

Sion to following Ages. There are ſeveral Graces which *ſhine out* very remarkably in ſuch a ſeaſon. As (1.) Their *Faith* is ſeen by truſting in God, when they have not *uncertain riches* to truſt to; *the poor committeth himſelf to thee*, *Pſal.* 10. 14. (2.) Their *Patience*, in a ſubmiſſive bearing of thoſe *burdens*, which throw others into raging diſcontent. (3.) Their *Humility*; for 'tis the *lowlineſs of their minds*, which reconciles them to the *lowneſs of their condition*. (4.) Their *deadneſs to the World*; for it ſhews a mortified frame, and an heavenly contempt of earthly things, when we have attained, with *Paul*, to *take pleaſure in neceſſities*, 2 *Cor.* 12. 10.

Fourthly, The *USE*.

1. *Information*. We may learn hence, That (1.) Poverty in it ſelf, ſeparated from *guilt*, is not really, any *ſcandal* or diſgrace. There is no Infamy in living upon *Alms*, when Providence conſtrains to it. And therefore the *Unjuſt Steward* ſpake the pride of his heart, *v.* 3. of this *Chapter*, *I cannot dig, to beg I am aſhamed*. The deſpiſing of the *poor*, is indeed, a deſpiſing of *God*, *Whoſo mocketh the poor, reproacheth his maker*, *Prov.* 17. 5. the maker *of the poor* as well as *his own maker*, *c.* 22. 2. No part of the *workmanſhip of Providence* is contemptible. (2.) *Temporal Promiſes* muſt not be underſtood *too ſtrictly*. It is ſaid, *Pſal.* 34. 10. That *they who ſeek the Lord ſhall not want any good thing*; now, if they

they either *have* what they might desire, or are *satisfied without it*, this is true. So *David* says, that *he had not seen the righteous forsaken, nor his seed begging bread*, *Psal.*37.25. Whereas *he himself* beg'd his bread, 1 *Sam.* 21. 3. and when hunted by *Saul*, was forced to spend a great deal of his time in a *Genteeler kind* of Beggery, (as one fitly calls it) but yet take his words all together, he was not *forsaken* all this while, nor did he *seek his bread out of desolate places*, as *Psal.* 109. 10.

2. *Exhortation.* 1. Let them that are of *low degree*, rejoice in their *spiritual exaltation*, *James* 1. 9. 'Tis matter of Glory, when that which is defective in *common blessings*, is made up in the *choicest favours*. Besides, your *fragments* are truly sweeter than other mens *whole Dishes*; there is more of the goodness of God to be *tasted* in your *Water* than in their *Wine*; and when you have least, you are suffered to *lack nothing*; as the *Disciples* acknowledged, *Luke* 22. 35. Therefore you have sufficient ground of chearfulness and triumph.

2. Let them that have any *overflowings* of this World, *distribute to the necessities of Saints*, *Rom.* 12. 13. (1.) *Distribute*; This is *making to your selves friends of the Mammon of unrighteousness*, *v.* 9. of this Chap. that while your own loins are *warmed*, other mens may *bless* you too, *Job* 31. 20. (2.) Let it be *to the necessitous*; not where there is no need of *receiving*, but rather ability of *communicating*. Remember *Prov.* 22. 16. *He*

that

that giveth to the Rich, as well as he that oppresseth the Poor, *shall surely come to want*. (3.) To *Saints*; no Objects so fit and *deserving* as they. Their *acquiescence* in their Condition is a *Motive* to your Liberality, not an *Excuse* for your withholding of it. See *Phil.* 4. 13, 14. *Religious Poor*, are generally the least confident and *clamorous*, when their wants *cry loudest*, and therefore worthy of the *largest share* in our freest bounty.

SERM.

SERMON III.

Luke xvi. xxii.

22. *And it came to paſs, that the Beggar dyed, and was carried by the Angels into* Abraham's *Boſom* ——

THE Three foregoing Verſes have furniſht us with a Repreſentation of the *different States* of the Rich and Poor Man *in this World*; we muſt now begin to conſider how differently alſo they are diſpos'd of, and dealt with *in the World to* come. And to follow the *Order* in the Text, the *Happineſs* of the Poor Man in the next Life is to be ſpoken to, before the *Miſery* of the Rich; for the *Goodneſs* of God is to be taken notice of here, in taking away the Beggar *firſt*, from the Evils which he underwent, while the Life of the Rich Man was ſomewhat further *prolong'd* as a ſpace and Seaſon of Repentance, tho he improv'd it not to any ſuch end. It is very common for God to remove his afflicted Saints *ſooner* out of the World, than proſperous Sinners; and we may very well interpret it as an act of *Mercy* to both; for this makes God more *quick* in ſnatching good Men out of their Sufferings, and more *ſlow* to cut off bad Men in their wickedneſs. But in

this *part* of the verſe, which concerns *Lazarus* only (whom the preſent Diſcourſe is to be confined to) there are two things which chiefly occurr; his Death, and his Tranſlation. 1. His *Death.* [*And it came to paſs, that the Beggar dyed*] this is a *debt*, which the Poor are as much in a *Capacity*, and under a *neceſſity*, of *paying* as the Rich; how *indigent* ſoever they be, they are not *inſolvent* in this Caſe, and therefore they are not *exempted*, nor would ſuch an Exemption be their *Priviledge*; they muſt be *obedient unto Death*, and 'tis their happineſs, that they are ſo. It is not ſaid, *where* the Beggar dyed, nor is it at all material or ſignificant; whether he dyed at the *Rich Man's Gate*, in the open Air, or any *other Place.* The *iſſues of Death* are the ſame, whatever theſe little *circumſtances* of Dying be; to expire upon a *ſoft and ſtately Bed*, or upon the *bare and naked Ground*, doth neither *promote* nor *hinder* the Felicity of the Perſon. 2. His *Tranſlation*, which is here aſcribed to the *whole Man*, tho indeed it concerned only *one part* of him, *viz.* his Soul; for *that* was carried by Angels, *&c.* not his Body. The principal Part is ſtiled the *Man*; what *Matthew* calls a Man's *Soul*, *c.* 16. 26. that *Luke* calls *himſelf*, *c.* 9. 25. What the Soul does or enjoyes, is mention'd as a *perſonal* Act, or a *perſonal* Fruition. *Lazarus* his Soul was carried, and therefore *he* is ſaid to be carried, *&c.* But here are two things to be

be further open'd; the Inſtruments *by* which, and the place *to* which, he was Tranſlated. 1. The *Inſtruments* by which he was Tranſlated. [*And was carried by the Angels*] not by a *ſingle* Angel, but by more than one; for they are *all* miniſtring Spirits, *Heb.* 1. 14. God is pleaſed in this Caſe (as well as in ſeveral others) to make uſe of the Miniſtry of his Holy Angels; ſo the *Burial* of *Moſes* is probably ſuppos'd to be by their Hands, and yet 'tis ſaid, that the *Lord buried* him, *Deut.* 34. 6. In the ſervice of the *Temple* under the Old Teſtament, we often read of the *Porters* and *Singers* together, tho the Offices were very diſtinct; here the bleſſed Angels perform *both* thoſe Functions, of *ſinging* God's Praiſe in Heaven, and of *carrying* ſeparated Souls to it. When our *earthly Houſes fail*, 'tis their work to *receive us to Everlaſting Habitations.* 2. The *Place* to which he was Tranſlated [*into* Abraham's *Boſom*] the *Papiſts* give a ſtrange account of this; they make it a *Limbus Patrum*, a place for thoſe *Saints* that dyed *before Chriſt's time*, upon the very Edge and *Border of Hell*, where they were kept (as they would have us believe) till Chriſt *open'd the Kingdom of Heaven* by his Death. But we are not to follow ſuch fooliſh *Fables*; Abraham's *Boſom* is the ſame with *Paradiſe*, and the *third Heaven*, where they *always behold the Face of God*; and there are ſome probable Reaſons of it's being ſo expreſs't. It is ſet forth by a *Boſom.*

this *part* of the verſe, which concerns *Lazarus* only (whom the preſent Diſcourſe is to be confined to) there are two things which chiefly occurr; his Death, and his Tranſlation. 1. His *Death*. [*And it came to paſs, that the Beggar dyed*] this is a *debt*, which the Poor are as much in a *Capacity*, and under a *neceſſity*, of *paying* as the Rich; how *indigent* ſoever they be, they are not *inſolvent* in this Caſe, and therefore they are not *exempted*, nor would ſuch an Exemption be their *Priviledge*; they muſt be *obedient unto Death*, and 'tis their happineſs, that they are ſo. It is not ſaid, *where* the Beggar dyed, nor is it at all material or ſignificant; whether he dyed at the *Rich Man's Gate*, in the open Air, or any *other Place*. The *iſſues of Death* are the ſame, whatever theſe little *circumſtances* of Dying be; to expire upon a *ſoft and ſtately Bed*, or upon the *bare and naked Ground*, doth neither *promote* nor *hinder* the Felicity of the Perſon. 2. His *Tranſlation*, which is here aſcribed to the *whole Man*, tho indeed it concerned only *one part* of him, *viz.* his Soul; for *that* was carried by Angels, *&c.* not his Body. The principal Part is ſtiled the *Man*; what *Matthew* calls a Man's *Soul*, *c.* 16. 26. that *Luke* calls *himſelf*, *c.* 9. 25. What the Soul does or enjoyes, is mention'd as a *perſonal* Act, or a *perſonal* Fruition. *Lazarus* his Soul was carried, and therefore *he* is ſaid to be carried, *&c.* But here are two things to

be

be further open'd; the Inſtruments *by* which, and the place *to* which, he was Tranſlated. 1. The *Inſtruments* by which he was Tranſlated. [*And was carried by the Angels*] not by a *ſingle* Angel, but by more than one; for they are *all* miniſtring Spirits, *Heb.* 1. 14. God is pleaſed in this Caſe (as well as in ſeveral others) to make uſe of the Miniſtry of his Holy Angels; ſo the *Burial* of *Moſes* is probably ſuppos'd to be by their Hands, and yet 'tis ſaid, that the *Lord buried* him, *Deut.* 34. 6. In the ſervice of the *Temple* under the Old Teſtament, we often read of the *Porters* and *Singers* together, tho the Offices were very diſtinct; here the bleſſed Angels perform *both* thoſe Functions, of *ſinging* God's Praiſe in Heaven, and of *carrying* ſeparated Souls to it. When our *earthly Houſes fall*, 'tis their work to *receive us to Everlaſting Habitations*. 2. The *Place* to which he was Tranſlated [*into* Abraham's *Boſom*] the *Papiſts* give a ſtrange account of this; they make it a *Limbus Patrum*, a place for thoſe *Saints* that dyed *before Chriſt's time*, upon the very Edge and *Border of Hell*, where they were kept (as they would have us believe) till Chriſt *open'd the Kingdom of Heaven* by his Death. But we are not to follow ſuch fooliſh *Fables*; Abraham's *Boſom* is the ſame with *Paradiſe*, and the *third Heaven*, where they *always behold the Face of God*; and there are ſome probable Reaſons of it's being ſo expreſs't. It is ſet forth by a *Boſom*.

1. Becauſe that is a Place of *eaſe* and *reſt*, and ſo is Heaven. 2. It notes *extraordinary Favour* and Affection to thoſe that *lye in it*; as Jeſus Chriſt, a *beloved Son*, is ſaid to be in the *Fathers Boſom*, John 1. 18. So they that are in Heaven, are the *Objects* of the higheſt Love, and under the *higheſt Exerciſes* of it. 3. The Happineſs of Heaven is often deſcribed by a *Feaſt*; where they were wont to *lean upon the Breaſt* of him whom they ſat next to; as *John* on the Boſom of Chriſt, *John* 13. 23. and the like Alluſion may be intended here. Again it is ſet forth more particularly by the Boſom *of Abraham*. 1. Becauſe *Abraham* was a very *hoſpitable* Perſon, while on Earth, and remark't for *entertaining Strangers*; and therefore as the *Father of them that do Believe*, might be judg'd very ready to *welcome* his *Children* and followers in Heaven. 2. Becauſe *New Teſtament* Believers are *Heirs of the ſame Salvation*, and partakers of the ſame Glory with thoſe under the *Old Teſtament*. *Abraham* that liv'd ſo many *hundreds of Years before*, and this *Lazarus* of a much *later Date*, lodge together. 3. Becauſe the *Gentiles* are counted to the Lord as *Abraham's Seed*; therefore *many ſhall come from the Eaſt and Weſt, and ſit down with him in the Kingdom of God*, Mat. 8. 11. It is noted by the Learned Dr. *Lightfoot*, that *Lazar*, is the Contraction of *Eleazar* (or *Eliezer*) who was *Abraham's Servant of Damaſcus* a *Gentile*; not ſuffer'd to be his

Heir

Heir on Earth, but lying in his Bosom in Heaven. 4. To shew that all *worldly Respects* and Distinctions are *utterly abolish't* and laid aside in the Life to come. God *fills his House* above with the *Poor and Maimed*, not only out of the *Streets and Lanes*, but from the *High-ways and Hedges*, Luke 14. 21, 23. And these are *mingled* with the *wealthiest Saints* that ever were, and are *advanc't* in Glory *as much* as they. The greatest *Prince* and meanest *Subject* will be *equal* there. *Rich Abraham* does not disdain to embrace a *needy Lazarus*.

Obs. *Holy Souls, and among the rest, the Godly Poor, are instantly after Death, convey'd by Angels to their Place of Blessedness.* Here

First, Shew, that there is such a Place of Blessedness for Holy Souls.

Secondly, How it appears that they go instantly to it after Death.

Thirdly, What kind of Conveyance they have from the Holy Angels.

Fourthly, Why it is order'd so.

Fifthly, The Use.

First, That there is such a *Place of Future Blessedness* design'd and reserv'd for *Holy Souls*; for them in general, and the *Godly Poor* in Particular.

1. The *present Severities* of Providence which are often exercis'd towards the *best*

Men, are a certain Evidence of their intended Bleſſedneſs in another Life: Becauſe it fares ſo *ill* with them now, we may conclude that it ſhall be *well* with them hereafter. We are ſure, that ſuch troubles would not befal them here, if there were not an infinite *recompence* to be made for them at laſt. Multitudes of Saints have ſo little eaſe or quiet in this World, that from thence we cannot but Argue, there is a *Reſt which remains* for them in the next. *To you who are troubled, reſt with us*, 2 Theſſ. 1. 7. The Scripture mentions this, as the great ſupport and comfort of Suffering Believers, that their *ſowing in Tears* below, ſhall be rewarded with *reaping in Joy* above; that there is a *Glory to be revealed*, wherewith none of theſe Calamities are to be compared.

2. The *Anticipations* and *Fore-taſts* of this Bleſſedneſs prove it to thoſe for whom it is deſign'd. The *Promiſe* of it is *perform'd* to them *in Part* already, and therefore it can be no Deluſion. They have ſo much *Experience*, as to convince them, that their *Hope* will not *make them aſhamed*. They have ſome preſent feeling of the *Powers of the World to come*; ſome ſweet and ſatisfactory *Beginnings* of *Eternal Life*. They need not ſay, *Who ſhall aſcend for us into Heaven?* For Heaven is *brought down into their Hearts* in a very comfortable Meaſure. There is but a *gradual* Difference between their *Joy in the Holy Ghoſt*, Rom. 14. 17.

14. 17. And the *Joy of their Lord*, Mat. 25. 21. One is a *Pledge* and forerunner of the other; their Happineſs in *Poſſeſſion*, aſſures their Happineſs in *Expectation*.

3. The *Nature of the Soul* it ſelf, ſhews that it was *made* to live for ever. It is of ſuch a *ſpiritual Subſtance* diſtinct from this *material Body*, as intimates its intended *ſurvival* of the Body, after 'tis ſeparated from it. There are not two things more different and diſtant in their Natures one from the other (except *God* and the *Creature*) than the Soul and the Body, the *Duſt* and the *Spirit*, as *Solomon* calls them, *Eccl.* 12. 7. and therefore the iſſues of Death are not *alike* to both; the *Duſt returns to the ground, the Spirit to God.* While theſe two are united, the Soul performs many Acts and Operations, without any *dependance on* the Body, without any *aſſiſtance from* it; and therefore who can think that this Soul ſhould be *deſtroyed with* the Body? Or that it ſhould have *no Sphære* to Act or Operate in, when once the *Fleſh ſees Corruption?*

4. The *utmoſt Perfection* of our Beings is not *attainable in this Life*; and ſo *never* will nor can be attained, unleſs there be a more bleſſed Life *after* this. That which is the great and Principal *End* of Man, is very far from being fully accompliſh't upon Earth; we can neither *glorifie* God, nor *enjoy* him, but very imperfectly, while we are here; we cannot be *ſatisfied with*

his Likeneſs, nor have his Image compleatly reſtored, as long as we *dwell in Fleſh*; we cannot riſe up to the Pitch of Happineſs which God hath fram'd and *wrought us for*; but muſt be lookt upon as Creatures *made in vain*, that have loſt the End of our Creation, even (in ſome Degree) without our own Fault. This muſt be ſuppos'd, if *Eternal Life* be not given to them that *ſeek for Glory, Honour and Immortality*, Rom. 2. 7.

5. The Main and *Chief Diſtinction* between us and the *Brutes* is taken away, if there be no ſtate of Future Bleſſedneſs; the Man that hath Underſtanding, as well as he that *underſtandeth not*, is *like the Beaſts that periſh*. 'Tis upon this Suppoſition, that *Solomon* diſcourſeth; *Eccl.* 3. 18,---21. *That Men might ſee, that they themſelves are Beaſts*; for *one thing befals them both*; *as the one dyeth, ſo dyeth the other*; *ſo that a Man hath no preheminence above a Beaſt*; *all go to one Place, all are of the Duſt, and turn to Duſt again.* Only here is the Difference, that *the Spirit of a Man goeth upward, and the Spirit of a Beaſt goeth downward to the Earth.* The *Bodies* of Men and Brutes at Death are reſolv'd into the *ſame Elements*; Man's Prerogative is the *Everlaſting Exiſtence of his Soul* in a ſeparate State.

6. *Jeſus Chriſt* muſt be accounted as the *greateſt Impoſtor* that ever was, if there be not a Bleſſedneſs in Hope beyond the Grave for Holy Souls. That which is the high-

eſt

eſt *Blaſphemy* to imagine concerning our Lord Chriſt, muſt be an undeniable *Truth*, if the Doctrine and Belief of a Life to come be indeed an *Error*. The Scripture ſays, that He is the *faithful Witneſs*, that there was *no deceit nor guile found in his Mouth*; but how *contrary* a Character muſt he deſerve, if thoſe Expectations of a bleſſed State hereafter, which he ſo frequently encourag'd in his Followers, ſhould be *falſe* and groundleſs? *In my Father's Houſe* (ſays He) *are many Manſions; if it were not ſo, I would have told you; I go to prepare a Place for you*, John 14. 2. If theſe things be but miſtaken Fancies, he did not deal *ſincerely* with his Diſciples.

Secondly, How does it appear, that Souls *go inſtantly after Death* to this Place of Bleſſedneſs? That there is but a *ſtep* as it were, betwixt the Holy departing Soul, and Eternal Glory; and aſſoon as we remove out of this evil World, we paſs *as ſpeedily as poſſible*, into the better World.

1. All the *Opinions* contrary to this, are moſt *abſurd* and irrational; which are eſpecially *three*. 1. The *Annihilation* of the Soul, upon the Death of the Body, and afterwards *new Creating* of it again at the Reſurrection, when the Body is reviv'd. This hath been the wild Conceit of ſome, for which there is not the leaſt pretence or appearance of Reaſon; and where nothing

thing is said to *prove*, 'tis needless to say any thing to *Confute*. 2. The *sleeping* of the Soul from the Time of our Death to the End of the World; which of the two, is a more ridiculous and foolish Notion than the other; that an *active* Spirit should be render'd *insensible*, and all it's Faculties *bound up* for so many Years and Ages. This is less likely then the reducing of it to meer *nothing*. 3. The Invention of *Purgatory*, as a *middle Place* for Souls to call at by the way, where they are detained for a longer or shorter time. This is *built upon the Sand*, as much as the other two; for Holy Souls are made *meet* for Heaven in the *Moment* of their leaving the Earth, are *immediately capable* of it, and require no further Preparations or *refinings* for that End.

2. We have various plain *Testimonies* to this Truth, throughout the Gospel; besides the *close Connection* in the Text between the Beggar's *dying*, and his *being carried into* Abraham's *Bosom*, which imports, that there was no *interval* betwixt these two things. So the Apostle speaks of being *absent from the Body, and present with the Lord*, 2 Cor. 5. 8. No sooner absent from the *one*, but present with the *other*. So he says, that he had a *desire to depart, and to be with Christ*, Phil. 1. 23. If Communion with Christ were to be *interrupted* from the hour of our departure to the Day of Judgment, it could not be *desirable* to a Believer; it would be rather better to *abide in the Flesh* still,

ſtill, if we were to be kept ſo long out of Heaven, after we are turn'd out of the Body. Even the *Dead that dye in the Lord*, could not be ſtiled *Bleſſed*, as they are, *Rev.* 14. 13. For Death, tho it put an End to all the Evils of this Life, would nevertheleſs be an heavy *curſe*, by ſtripping them of all Opportunities both of *Service* to Chriſt, and *Converſe* with him. But the moſt poſitive Text of all, is that Paſſage of our Lord to the *Converted Thief* upon the Croſs; *To Day ſhalt thou be with me in Paradiſe*, Luke 23. 43. There is no way of evading this Proof, but *tranſpoſing* the Comma from the Word [*Thee*,] (*Verily I ſay unto thee*,) and putting it after thoſe Words [*To Day*], and ſo referring thoſe Words, [*To Day*] to the Time of *making* the Promiſe, not of *performing* it. But this is ſo groſs a wreſting and abuſing of the Text, that barely to *mention* it, is enough to *overthrow* it; for what will Scripture ſignifie, if ſuch a Liberty be taken in the Reading and Interpreting of it?

Thirdly, What *kind of Conveyance* have the Souls of Believers at Death from the Holy Angels? *Anſ.* In four Things; it is Free, and Safe, and Pleaſant, and Honourable.

1. It is a very *Free* Conveyance; a Work which the Angels are moſt ready to be employed in. They *willingly* undertake and go about

about it, tho *not of their own Mind*, without Commiſſion and Order from God. Tho' they do not *run* to fetch home this or that Soul, before they are *ſent*, yet when they are ſent, they *fly* with *winged ſwiftneſs*. They that *rejoyce in our Converſion*, Luke 15. 10. Are glad to be *inſtrumental* towards our *Glorification*. They do it not with Reluctancy, but Chearfulneſs; 'tis not a *burden* impos'd upon them; but at once an Act of *Obedience* to God, and alſo of *Affection* to us.

2. It is a very *Safe* Conveyance; there is no danger from the wicked *Apoſtate Spirits*, tho like *Pharaoh*, they do *purſue* us, when we are *going out of their Land*. Satan is indeed the *Prince of the Power of the Air*, Eph. 2. 2. and we are to paſs thro his *Territories* to the *City of the Living God*; but having ſuch a *Royal Guard* of Angels to accompany us, we are moſt ſecure. For theſe Angels *excel in Strength*, Pſalm 103. 20. *Are greater in Power and Might*, 2 Pet. 2. 11. Tho the *Powers of Darkneſs* be our Aſſailants, *Angels of Light* will be our Protectors, and do more *for* us, than they can do *againſt* us.

3. It is *Pleaſant*. There would be Terror and *Affrightment* in converſing with Angels now, while we are *compaſſed with Infirmity*. *Eliphaz* ſays, that when *a Spirit paſſed before his Face, his Hair ſtood up*, Job 4. 15. So when the Angel appeared at our Lord's *Sepulcher*, *The Keepers ſhook for fear of him, and became as dead Men*, Mat. 28. 4. But when we come to be ſtript of our *Body of Fleſh* and

of

of Sin, they will be very acceptable and delightful *Companions*. To *ſee by Faith* theſe *Inviſible* Spirits *hovering about* our Death-beds, is a ſweet Proſpect, far beyond the moſt *charming Objects of Senſe*, which we now behold.

4. It is *Honourable*. To be tranſported thus by Angels, is to be *carried in Triumph*, it is the putting of a *Glory upon* us, in our paſſage *to Glory*, to be waited upon by Creatures *Superiour* to our ſelves. This is the *Father's good Pleaſure*, not only *to give us a Kingdom*, but to *Conduct* us into it by ſome of the *Chief Officers* and *Principalities* of it. The *Children of God*, are brought home, like the *Children of a King*, with *Noble Attendants*; they have Company aſſign'd them, which are a *Credit* to them. Creatures which ſome have been tempted to *Worſhip*, are not only our *Fellow-ſervants* (as they own, *Rev.* 19. 10.) but made to *do Service to us*.

Fourthly, Why does God *Order* it ſo, that Holy Souls ſhould be convey'd to Heaven *after this Manner?* *Anſ.* Here are ſeveral things fit to be conſider'd. As.

1. When God *drove Adam* out of the *Garden*, he placed Angels *at the Door of it*, to hinder his return into it, *Gen.* 3. ult. *There were Cherubims, and a flaming Sword to keep the way of the Tree of Life.* It is therefore the more fit and *Congruous*, that they ſhould *make amends* for keeping us out of

of an *Earthly* Paradiſe, by being the Inſtruments to let us into the *Heavenly*; that they who were the Miniſters of God's *Juſtice* upon our Fall, ſhould be made the Miniſters of his *Mercy* at our Diſſolution.

2. When *Elijah* was tranſlated *without taſting of Death*, it was by the ſame Means; and therefore God makes uſe of them in the Tranſlation of *dying Saints* likewiſe; to ſhew, that *Death* makes no differences in reſpect of our bleſſed *Convoy*. *There appeared a Chariot of Fire, and Horſes of Fire, when Elijah was taken up*, 2 Kings 2. 11. as afterwards, when *Eliſha* (his Succeſſor) was beſet by the *Syrian* Troops at *Dothan*, the Place was full of Horſes and Chariots of Fire round about him, *c.* 6. 17. *i. e.* (as moſt do very reaſonably underſtand it) Angels aſſuming ſuch *Forms*.

3. *Chriſts Aſcenſion* very probably, was not without the *Company of Angels*. We read of them not only at his *coming into* the World, *Luke* 2. 13. but at his *going out*, Acts 1. 10. One of the Evangeliſt ſays, that he was *carried up into Heaven*, Luke 24. 51. For tho he aſcended by *his own Power*, and *needed not* the help of Angels to bear him thither, yet for the *greater Solemnity* of the Action, they were appointed to attend him. Hence *David* ſpeaks of the *Chariots of God*, and of the *Lord's being among them*, upon this occaſion, *Pſalm* 68. 17, 18. Now, as our Aſcenſion is *by Vertue* of his, it is *conformable* to it; as our *forerunner* went to Glory, ſo go we.

4. An-

4. Angels are *ſent forth to Miniſter* to us while we *live*, and therefore are the fitter to perform this Miniſtry when we *dye*. Believers being their Care and *Charge* now, 'tis not reaſonable, that they ſhould be *neglected* then, when their Aſſiſtance is eſpecially neceſſary. Good Angels under God, are our preſent Defenders; *The Angel of the Lord encampeth round about them that fear him*, &c. *Pſalm* 34. 7. Again, *They ſhall keep thee in all thy Ways, and bear thee up in their Hands*, &c. *Pſalm* 91. 11, 12. It would be ſtrange, if they that accompany us *all along*, ſhould forſake us in our *laſt Moments*.

5. Angels will be employ'd to *gather us together* after Death, at the *Reſurrection*, Mat. 24. 31. And on that account they are ſtiled the *Reapers*, c. 13. 39. Tho Chriſt himſelf will raiſe and *quicken* our Dead Bodies, yet when they are raiſed, and quicken'd, it will be the Work of Angels to *collect* and bring us from the *ſeveral Parts* of the World into one great and *general Aſſembly*; therefore it is the more properly their Work alſo to carry our Souls before-hand unto Glory.

6. We are to be made *equal to Angels* hereafter, *Luke* 20. 36. and to be their Everlaſting *Aſſociates*, Heb. 12. 22. And therefore what Meſſengers ſo fit to convey us to that Place which they *themſelves inhabit?* We are deſign'd for the *ſame* glorious Condition, in which they have *ſtood* from their firſt Creation; we are to live in their *Communion*, and

and to *unite* in their Praiſes; conſequently they are our moſt ſuitable *Tranſlators*.

Fifthly, The *USE*.

1. *Information*, 1. This teaches us, that the Glory of *Divine Providence* is not eclipſed by the ſubſerviency of *ſecond Cauſes*. God is the grand *Agent* in our Preſervation upon Earth, and Reception to Heaven; but Angels are *ſubordinate* to him in both. We are *carried* by God ſupreamly, *from the Womb to the Grave*, Iſa. 46. 3, 4. But this does not exclude God's uſe of ſuch Inſtruments as he thinks meet. He is to be moſt gratefully *acknowledged*, and yet they are not to be *denied*. 2. Tho God *hath a deſire to the* whole *Work of his Hands*, he manifeſts it *ſooneſt* to our beſt and *moſt valuable Part*. He does not forget the Bodies of Believers, which are his Workmanſhip, but yet he leaves them to lye *rotting in the Earth* for a long time, before they are brought to *dwell in Heaven*; whereas our Souls, which have the *livelieſt Prints* of his *Image*, are immediately upon the diſſolving of our *Clay-Tabernacles* let into his Preſence; as *John* the *Beloved Diſciple* was *firſt* admitted into the *High-Prieſt's Palace*, and afterwards *he brought in* Peter, *John* 18. 15, 16.

2. *Exhortation*. 1. Let *Sinners* tremble to conſider, *whither they will be carried* at Death; who are committed to no ſuch *Guardians as Lazarus* in the Text, but on the contrary

are

are left to the rage of *Infernal Spirits*. Evil Angels, as the *Executioners* of Wrath, will convey the Souls of wicked Men out of their Bodies, before the *Tribunal* of God, and from thence to *Priſon*. How much then does it concern you to look after a *change of State*, with greateſt haſt, leſt Satán your *Adverſary* ſhould in a little time be authorized to come and fetch you away, and deliver you to the Judge! *Mat.* 5. 25. 2. Let *Saints* rejoyce, both in the *Expectation* of Death, and when it *comes*. The Hope which they have, ſhould make *this* matter of gladneſs to them, which to others is moſt dreadful. When old *Jacob* ſaw the *Waggons* which *Joſeph* his Son had ſent to *carry him into* Egypt, his *Spirit revived*, Gen. 45. 27. So, tho our Journey to *Canaan* (in the *laſt Stage* of it) lye thro a *gloomy Valley*, yet we ſhall not be *alone* in it, nor will the paſſage be *long*; for we ſhall be *born upon Angels wings*, which move a great deal *faſter*, than thoſe Waggons. Let this therefore help to ſupport us *under* our ſaddeſt Fears, and *in* our ſharpeſt Agonies, that we are embolden'd to ſay with our *laſt breath*, as a dying *Man of God* once did, *Angels do your Office*.

SERMON IV.

Luke xvi. xxii, xxiii.

22. ——— *The Rich Man also dyed, and was buried.*

23. *And in Hell he lift up his Eyes, being in Torments, and seeth* Abraham *afar off, and* Lazarus *in his Bosom.*

HAving spoken to the *Beggar's* Death and Translation by the Hands of Angels into Heaven, in the *former Part* of this 22d, *ver.* I come now to what is said concerning the *Rich Man* in these Words; where we have several Particulars offer'd to our Consideration. 1, His *Death*; [*The Rich Man also dyed*]; tho he *outliv'd* the Beggar, yet he *follow'd* him in a little time; after a short *reprieve*, he fell under the same *Sentence*, not being able with all the *Substance of his House* to defend himself against it. As 'tis said, *Psalm* 49. 10. *Likewise the Fool and the Brutish Person perish, and leave their Wealth to others.* When their *Souls are required*, they have no more *Power to retain* them, than other Men. 2. His *Funeral*; [*And was Buried*]. There is no such thing mentioned concerning the Beggar, when he Dyed; not that we are there-

therefore to conclude, that he had *no Burial*, but 'tis paſſed by in ſilence, becauſe *leſs honourable*. *The ſmall and the great* do both *meet in the Duſt*, Job 3. 19. They both *go to their long home*, but their *Proceſſions* are not with equal *Pomp*; the Poor Man's Funerals are not ſo *ſplendidly adorn'd*, nor *gallantly attended*; he goes down to the *Grave* with leſs Noiſe and Obſervation. A *decent Interrment* is without doubt a due reſpect to the very *Aſhes* of the Dead; and therefore God threatens it as a Puniſhment to *Jehoiachin*, that he ſhould be Buried *with the burial of* an Aſs, *Jerem.* 22. 19. But the *higheſt reſpect* of this ſort (even when beyond all the bounds and meaſures of *Sobriety*) which is expreſt to the *Dead Body*, is of no Benefit or Kindneſs to the *departed Soul*; that in the mean time very often *needs* the greateſt Compaſſion, but cannot receive it; The *Mourners* here *walk about the Streets* for a little while, when perhaps the Deceaſed is *lain down in endleſs Sorrow*. 3. The *wretchedneſs* of his Caſe in the next World; ſet forth by being [*in Hell*] and [*in Torments*]. (1.) *In Hell*. The original Word Ἅδης does commonly ſignifie the *ſtate of the Dead* in general, and ſometimes the *Grave*, but here 'tis put for Hell, the *ſtate of the Damned*, that woful *Region*, which God hath allotted for the Everlaſting *Reſidence* of fallen Angels and wicked Men. (2.) *Being in Torments*; they that are in Hell, cannot be otherwiſe, but ſpend their Eternity without one *Moment of Eaſe*. They are *deliver'd to the Tormentors*, Mat. 18. 34. And ne-

ter ſhall be deliver'd *from* them. There is nothing to be endured upon Earth, which is to be matcht with the *Pains of Hell*; all the anguiſh and horror, vexation and diſquiet, which any Souls have felt in this World, is *tolerable*, when compared with what they feel in that World, where can be no hope or poſſibility of Relief. 4. His *Exerciſe of ſight* there; [*He lift up his Eyes*]. Bodily *Members* and ſenſible Acts are aſcrib'd in Scripture to *ſeparate Souls*, only by way of *Alluſion*, as they are likewiſe many times attributed to God himſelf, (tho he be a *pure and perfect Spirit*) after the manner of Men. The Apoſtle ſpeaks of *every Knee bowing at the Name of Jeſus, of things in Heaven, as well as things in Earth, and under the Earth*, Phil. 2. 10. Which cannot be meant of ſuch a *bowing*, as ſome ſuperſtitiouſly Practiſe, becauſe the Things *in Heaven*, and *under the Earth*, have *no Knees* to bow in a literal Senſe; but 'tis meant of an *univerſal Subjection* and Submiſſion to the Power and Authority of Chriſt. So here, the Rich Man in Hell had no *Eyes of Fleſh*; but the *Eye of his Mind*, which had been *ſhut*, while he liv'd, began to be *open'd* after Death; his Underſtanding and Conſcience were *awaken'd*, and he was *convinc'd* of thoſe things which he *did not apprehend*, or *would not believe* before. 5. The *Object* of this Sight; [*And ſeeth* Abraham *afar off*, and Lazarus *in his Boſom.*] It would be very difficult to conceive, what *Proſpect* the *damned in Hell* (who are compaſt about with *blackneſs of Darkneſs*) could have of the *glori-*

fied

fied in Heaven, if this were to be underſtood of a *carnal* view; but the *Perception* of the Mind is very frequently in Scripture ſet forth by *Seeing*. *I ſee* (ſays *Paul*) *another Law in my Members*, &c. *Rom.* 7. 23. *i. e.* I underſtand and Experience that there is ſuch a Principle of Corruption ſtruggling within me. So here, the Rich Man *ſaw Abraham and Lazarus*, i. e. he *knew* that they were together in a more Happy State than he was himſelf; he *knew* that the Beggar who had lain at his Gate in Extremity of Pain and Want, was now *certainly* got above all thoſe Evils, and advanc't to a far better Condition, than he or any Perſon could be in, during their ſtay in this World.

Obſ. *The Souls of the Ungodly, even while their Bodies lye in the Grave, are in a ſtate of greateſt Miſery, which is aggravated by a Senſe of the Bleſſedneſs of Saints at the ſame time.* Here

Firſt, Shew, that there is ſuch a State of Miſery for unholy Souls.

Secondly, That they are Actually in it, when their Bodies are lying in the Grave.

Thirdly, How they come to have a Sence of thoſe things, which before they had not.

Fourthly, How a Particular Sence of the Bleſſedneſs of Saints, is an Aggravation of their Miſery.

Fifthly, The *USE*.

First, To shew, that there is such a *State of Misery* for *unholy Souls*. *Hell-Torments* are no Melancholly *Fancies*, nor empty *threatnings* to keep the World in awe, but sad and dreadful *Realities*. For

1. The *visible impunity* of Multitudes of Sinners in this World, is a plain Argument of *Wrath treasured up* against them in the next. It is this very Consideration which hath chiefly quieted and satisfied the Minds of good Men, with respect to wicked Men's Prosperity; that *the Lord knoweth how to reserve the unjust* to Future Punishment, when he exempts them from it at the present, 2 *Pet.* 2. 9. They are *not plagued like other Men* now, *Psalm* 73. 5. Because they are to suffer a great deal *worse* at last; the *Rod of God is not upon them* now, *Job* 21. 9. Because it is to *rest* upon them for ever. *Malefactors* design'd for the *Gallows*, escape the lesser Penalties of *Whipping*, or *Burning in the Hand*; and their *Execution* is generally *suspended* to a longer time, when this kind of Penalties are more *speedily inflicted* for lighter Offences. So the greatest Criminals being often *let alone* in this Life, it shews, that there is a *sorer Destruction* appointed for them in the next.

2. The worst of *Evils*, which at any time are, or can be *suffer'd here*, fall vastly short of the *due Demerit* of Sin. 'Tis not *possible* for any Sinner to be so miserable within the bounds of this Life only, as he *deserves* to be on the ac-

account of Sin; for tho his Misery may be very great *Intensively*, yet as to *Extension*, it can be but small; how extraordinary soever it be as to the *Degree*, it must needs be inconsiderable, as to the *Continuance*. Now it is necessary for the Honour for God's *Righteousness*, that the Punishment should bear a *Proportion* to the Guilt; whereas there is no Proportion between an *infinite* Transgression, and a *finite* Suffering. In every Sin committed against God, the Provocation is *boundless*, and therefore the Duration of the Punishment must be *endless* also. This is implyed in *every disobedience receiving a just recompence*, Heb. 2. 2. *The Wages of Sin is* (and cannot be but Eternal) *Death*; Rom. 6. 23. Such a Wages as *answers to the Work*, cannot be paid in the compass of this Temporal Life.

3. There are few, if any, Sinners in the World, but what have some *Intimations* and *presages in themselves* of such a miserable State hereafter. What else is that which the Apostle calls a *fearful looking for of Judgment and fiery Indignation?* Heb. 10. 27. These *fears*, which they would remove or extinguish, if they were able, are the *earnest* of what they must expect to *feel*; their *Condemnation* by their *own Hearts* at present, is like the *first drops* of that *horrible Tempest* which God hath threaten'd to *Rain* upon them. The *Worm that never dyes*, begins to *bite* them in this World; they are *tormented before the time*, enough to put it beyond all Dispute, that when the Time comes, of their Passage into Eterni-

ty, their Torments will be *abundantly increaſed*. How can Sinners pretend to doubt (for their Doubts are meerly *pretended* for the moſt Part) whether there be ſuch a Place, as an *Everlaſting Hell* hereafter, when they carry about them ſuch an *Initial Hell* here?

4. *Death* hath really no *Sting*, and if it may be called an *Enemy*, is a very *harmleſs* one, if there be *no Hell to follow* after it. The *Sting of Death* is ſaid to be *Sin*, 1 Cor. 15. 56. Becauſe Sin *binds over* to a Puniſhment after Death. That which makes Death ſo formidable, that the Holy Ghoſt calls it the *King of Terrors*, (Job 18. 14.) is not the Diſſolution of our *preſent being* ſo much, but as it is an Introduction to *Future Miſery*. The value of that *Life* which Death *puts an end* to, is mightily ſunk by the continual Preſſures and Grievances which attend it, and taking them all together, they generally *weigh down* our Comforts and Delights ſo far, that we might be reaſonably willing to quit *both* at once. 'Tis therefore the *ſecond* Death which gives the main *bitterneſs* to the *firſt*.

5. The *Glory* of God's Juſtice could not *endure for ever*, if all the *Monuments* of it ſhould be *defaced*, when this World comes to an end. Every Divine Attribute is to ſhine forth with an *Eternal Luſtre*; and therefore the impenitent Sinner muſt *ſuffer the Vengeance of Eternal Fire*. The *Wrath of God* which is now *reveal'd from Heaven* in the Word, *Rom.* 1. 18. is to be manifeſted *without ceaſing* by its Effects in Hell. *Moſes* cryes out, *Who know-*

knoweth the Power of thine Anger? Pſalm 90. 11. If it were all ſpent and *exhauſted* in this World, that Queſtion might eaſily be anſwer'd. A *Man's* Wrath would then reach as far as *God's*; for Men can *kill the Body*, and torture it before they kill it; but when they have ſo done, they can *do no more*, all their Revenge is over; whereas the *unknown* Triumphs of Infinite Juſtice are *perpetual*.

6. *Jeſus Chriſt* came upon a very vain and *needleſs Errand into the World*, if there be no ſuch thing as a State of Miſery after Death. His Buſineſs (worthy of being undertaken by ſo great a Perſon) in coming from the *higheſt Heavens*, was to *deliver Souls from the loweſt Hell*. Our Lord does not ſave us from the *leſſer* Conſequences of Sin, the Calamities of this Life, for we are ſtill expoſed to them, tho he be *made Redemption* to us; he *ſanctifies* them indeed by his *Spirit*, but his *Providence* does not certainly *defend* us againſt them. Do we therefore enjoy no *Immunity* by the Death of Chriſt? Did he ſhed his Blood, and leave us as *Obnoxious*, as we were before? No ſurely; *He hath deliver'd us from the Wrath to come*; 1 Theſſ. 1. 10. There is our Priviledge; but if that Wrath be *Imaginary*, ſo is our Deliverance.

Secondly, That unholy Souls are *actually* in ſuch a State of Miſery, when the *Bodies* which Death hath parted them from, are *lying in the Grave*. As there is a *Reſurrection of* (or to) *Damnation*, which concerns the Body,

dy, *John* 5. 29. So there is a Damnation *previous* to the Reſurrection, and that *treads upon the Heels* of Death, which reſpects the Soul. Now

1. This appears from the *whole courſe* and *ſtrain* of this Parable. Chriſt does not ſpeak of what the *Soul* endures, when it is *reunited* with the Body, but of what it undergoes, while the Body is Buried in the Duſt, before it riſes again at his ſecond Coming. For 1. As the *Beggar*, when he dyed, immediately paſſed *into* Abraham's *Boſom*, ſo the *Rich Man* here is no ſooner Dead, but we preſently find him *in Hell, and in Torments*; as the *Bleſſedneſs* of the one was not *deferred*, nor put off, ſo neither the *Miſery* of the other. 2. The *Rich Man* here muſt be ſuppoſed to be *in Hell*, while he had five *Brethren living upon Earth*, under the Miniſtry of the Word, and not yet *come to this Place of* Torment, *v.* 27, 28, 29. Which could not be conſiſtent with Truth, if the Rich Man's Torments here, were to be underſtood *after the Reſurrection*, for *then* the ſtate of all Perſons and Things, will be univerſally alter'd and fixed.

2. There is a *Judgment* which paſſes upon every Perſon at the *end of this Life*, as well as there will be at the *end of the World*; when he dyes, as well as when he comes to be rais'd again; which is commonly diſtinguiſht into a *Particular* and *General* Judgment, and there is the *ſame event* as to both. The Particular Judgment determines the *Soul* to that Happi-

neſs

neſs or Miſery, which the General Judgment will determine *Soul and Body* to; that final Lot which will be caſt upon the *whole Perſon* in the great Day of the Lord, will take hold of *one part* of us at our laſt Moments. The Scripture ſeems to hint theſe two *ſeveral Seaſons* of Judgment. *We ſhall all ſtand before the Judgment Seat of Chriſt*; i. e. all *together*, making our Joint-appearance, *Rom.* 14. 10. And, *Every one of us ſhall give account of himſelf to God*; i. e. every one *ſingly*, and alone, *ver.* 12.

3. The *Time of Life* is the Time of Divine *Forbearance*; whereas if the Souls of the Wicked were not *turned into Hell* before the Day of Judgment, there would be a *much greater* Exerciſe of Patience towards them *after* Death, than *before* it. The *long ſuffering of God waits on the Diſobedient*, while living; 1 *Pet.* 3. 20. But when Death comes, it gives way to provoked *Fury*. God bears with Sinners *on this ſide* the Grave; but not *beyond* it; he *holds his Hand* (it may be) as long as they are in this World, but upon their removal, he *lets it looſe*; and *Wrath* takes place from thence forward for ever.

4. Next to the *Prevention of Hell it ſelf*, it would be the moſt acceptable Doctrine to a Sinner, to think that he ſhould be *kept*, not only while he lives, but while the World ſtands, *from going thither*. If the *not executing of Judgment ſpeedily* in this Life be an encouragement to Sin, *Eccl.* 8. 11. How much more would it be to have the Aſſurance of ſuch

such a *Suspension* after Death? A little short *respite* makes Men *Mad upon their Lusts*; but how regardless would they be of all *restraint*, if Death and Damnation were so *far asunder?* It is the *nearness* of them one to another, which gives some *check* to the wickedness of Man upon the Earth, where otherwise would be none.

Thirdly, How come the damned in Hell to have a *Sense* of those things there, which they had not here in this World? To *lift up their Eyes* then, which were always *clos'd* before? *Ans.*

1. In Hell, the *vail* of Judicial *Blindness* is *taken away* (so far as it tended to their sinful *Quiet*) and the *Spirit of deep Sleep* goes off. Now they are given up to stupid Security, like *Jonah in the Sides of the Ship*; but they shall feel their Danger when they are irrecoverably in it, like a Man that is tumbled *into the midst of the Sea.* They are *fear'd* and harden'd now, so that *things to come* do not affect them, but when those things become *present*, Conscience revives, and (as *Sampson* with the *Philistines upon him*) *shakes it self.* God *hides the Heart from Understanding* here, and that very justly after Men have *hoodwinkt* themselves, and so they go on to Hell *Blindfold*; but in Hell, they are immediately *rows'd*, Conviction *seizes* and *fastens* upon them. That *Light* which they withstood and *kept out* from promoting their Repentance, will *break in* to their Everlasting Confusion.

2. In

2. In Hell, there is a *Ceſſation* of all thoſe *diverting Charms*, wherewith Men are purſued upon Earth. The *ſound of the Viol*, the noiſes of wild and wanton *Companions*, the ſucceſſive *hurries* from one carnal Pleaſure to another, help very much to *drown the Cryes* of a Guilty Conſcience here; the Soul hath ſo much to do in *fulfilling the Deſires of the Fleſh*, that it hath no leiſure to *attend* to any other Matters. But all theſe things end with this Life; there are no *Dalilahs* in the next World to *Lull* Men *on their Knees*; no ſenſual *Enchantments* to *bewitch* them any more; no *Muſick*, but the *Voice of Roaring*; no *Wine*, but that of the *Wrath of God*. The miſerable Sinner leaves all theſe alluring Vanities *behind* him, and hath only ſpectacles of Horror preſent *with* him.

Fourthly, How is the *Miſery* of the Damned *aggravated* by a Sence of the *Bleſſedneſs* of the Glorified? *Anſ.*

1. *One contrary* in all Caſes, and particularly in this, does ſet off, and heighten *another*. It makes *Hell* ſo much the worſe, becauſe there is ſuch a place as *Heaven*. *Outer Darkneſs* is the more Diſmal by reaſon of it's Oppoſition to an *Inheritance in Light*. It adds to a Man's Torment to be upon the *Rack*, when others are at perfect *reſt* in *Abraham's Boſom*. A ſtate of wretched *Confinement* is the leſs tolerable, when there are ſuch as live in the ſweet Enjoyment of *glorious Liberty*. It is an

Aggra-

Aggravation of any *Evil*, to consider how great that *good* is, which it deprives us of, and excludes us from.

2. *Envy*, which is rais'd and sharpen'd by the *Happiness of others*, is a most uneasie, *torturing Passion*. Tho *Wrath be cruel, and Anger outragious*, yet *Envy* exceeds them; the Wise Man says, *Who is able to stand before it?* Prov. 27. 4. So I may say, who is able to *subsist* with any Degree of Comfort *under it?* It breeds an *Hell within* us of it self, and it is indeed one great Part of the Misery of Men's *Future Hell*. Our Lord describes it so; *Luke* 13. 28. *There shall be weeping and gnashing of Teeth, when you shall see* Abraham, *and* Isaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your selves thrust out.*

3. This Envy will be *increas't* by the Consideration of the *Quality* of the Persons, who are the *Objects* of it. These *blessed ones* in Heaven, were formerly during their abode on Earth, of all Men the *most despised*; they were *made a Gazing-stock* (many of them) both by *Reproaches* and other *Afflictions*, Heb. 10. 33. *A scorn and a derision to those that were round* about them, *Psalm* 44. 13. Now that *these* Men should be *advanc't* to so much Glory, must needs be very cutting to those that have vilified and *set them at nought*; they can never bear that such as they, counted the *filth of the World*, should be number'd among God's *brightest Jewels*.

4. It will aggravate the Sinner's Misery, that the *same Blessedness* which Saints now pos-

poſſeſs, was once *offer'd* to him, but *rejected* by him. Time was, when the *Door ſtood open*, and they would not *enter*, ſo that they may thank themſelves for being *ſhut out*. If they had not *neglected this great Salvation*, they had been *partakers* of it alſo. The Propoſals of *Grace and Life* were made to them, as well as others, to the *Rich Man* here, as well as to the *Beggar*; but the Beggar *accepted* what the Rich Man *refus'd*; and while the one was happy in his *Choice*, the other therefore might the more bitterly bewail his *Folly*.

Fifthly, The USE.

1. *Information.* 1. *Obſtinate Infidelity* will have a *deſperate Cure* at laſt. As ſtubborn as Men are now in their *reſiſting of the Truth*, and bidding Defiance to all the Reaſon and Evidence which is laid before them, yet let them know, that theſe *Atheiſtical Triumphs* are but *ſhort*, for there is not *one unconvinced Sinner* in Hell. As the *Devils believe*, ſo do all that ſhare in the ſame Puniſhment with them. All ſuch Perſons may read both their *Temper* and their *Doom* in that Text, *Iſa.* 26. 11. *Lord, when thy Hand is lifted up, they will not ſee; but they ſhall ſee*, &c. They *will not* as long as they can avoid it, but they *ſhall*, when they can avoid it no longer. 2. If *Heaven* needed any thing to *recommend* it, or render it *more deſirable* than it is, it would be ſo by the *Senſe* which the *Glorified* have of the *Miſery of the Damned*. This is reaſonable to con-

conclude from that *apprehenſion* which the *Damned* have of the *Happineſs of the Glorified*. The Saints above are not *ignorant* of what they have *eſcap'd*, and are redeem'd from; tho' as to their *particular Knowledge* of thoſe that *ſuffer* what they eſcape, I ſhould be Cautious of arguing too far from *Revel.* 14. 10. where we read of Antichriſtians being *tormented in the Preſence of the Holy Angels*. This is certain, that *Hell* is ſo far *naked before them* in Heaven, as to make them eminently grateful for their *own Deliverance*.

2. *Exhortation.* 1. Let all Perſons be perſwaded to *know* that *for their good* now, which otherwiſe they will know to their *fruitleſs Vexation*, when it is too late. He who turneth in to the *Strange-woman*, is ſaid *not to know that the Dead are there, and that her Gueſts are in the Depths of Hell*, Prov. 9. 18. But the time is haſtening, when he ſhall be made to know it by woful *Experience*. It is in this Caſe, as it was with thoſe *Benjamites*, who *knew not that Evil was near them*; Judg. 20. 34. But quickly after *ſaw that Evil was come upon them*, v. 41. Our Wiſdom lies in the Exerciſe of *preventive Knowledge*; keeping our *Eyes ſo open* now, that we may never *lift them up in Hell*. 2. Let us learn to *ſtand in awe* of that God, who is able to *ſhew his Wrath*, and *make his Power known* by ſuch terrible Effects. 'Tis a Leſſon which Chriſt teaches us; *Mat.* 10. 28. *Fear him, who is able to deſtroy both Soul and Body in Hell*; *firſt* the Soul, and *afterwards* the Body. The meer *fear of Wrath* is indeed

deed too *ſlaviſh* a Principle for *Children* to be acted by; but yet it becomes even a Child of God to *tremble* at the thoughts of what *his Father* will inflict on the *Devil's Slaves*, while he rejoyces in being *begotten* to *better Hopes*. We are to *ſave* Men *with fear*, rather than let them periſh by *fooliſh Confidence*; for they that dare to Sin *in the Face of ſuch Deſtruction*, can have no excuſe or *Cloak for their Sin*.

SERMON V.

Luke xvi. xxiv.

24. *And he cried, and ſaid, Father* Abraham, *have Mercy on me, and ſend* Lazarus, *that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.*

THE *Rich Man* being (like *Judas*) *gone to his own Place*, as hath been ſhewn, theſe Words begin the *Dialogue*, which is continued to the end of the Chapter, between *Him* and *Abraham*; which we are by no means to underſtand, as if there were, or could be, any ſuch *Conferences* held between the *glorified* and *damned*; for the *Rich Man ſaw* Abraham *afar off*, v. 23. *Heaven* and *Hell* are at too great a *Diſtance*, to admit of *mutual Converſation* betwixt their ſeveral *Inhabitants*; but the ſcope of the whole is to ſhew, what *might be probably* urged by the *one*, and what *might as reaſonably* be replied by the *other*. In this Verſe particularly, we find the *Rich Man* turn'd *Beggar*: *Lazarus had been* ſo on Earth, and now he *is* ſo in Hell. *And he cryed, and ſaid*, &c.

Where

Where we have these three things; the *Person* whom he addresses to, the *Petition* it self, with the *Ground* and Reason of it. 1. The *Person* whom he addresses to; [*Father Abraham*] He calls him by that Title, not only out of respect to him, as an *Eminent* Person, but as the *real Father* of the *Jewish Nation*: And that People to whom this Parable was spoken, *boasted* much in it, and laid a great deal of stress upon it, that they *had* Abraham *to be their Father*, Mat. 3. 9. *John* 8. 39. They Thought that the *Privilege* of being descended from him, gave them a *rightful claim* to all manner of Blessings; and therefore the *Rich Man* here is introduced speaking *in their Language*, to Preface the following Words with more Advantage. 2. The *Petition* it self, which is set down both more generally, and more expressly. (1.) More *Generally*; [*Have Mercy on me*]. One may very well think that the *Papists* are put very hard to it, when they would draw in this Text to countenance the Doctrine and Practice of *Praying to departed Saints*; whereas the *Supplicant* here, was not a *living Man*, but a *damned Soul* in Hell; and the *Issue* of the Petition was discouraging enough; he urged it to no purpose, as the issue of all Prayers to Saints will be; he was disappointed as to what he desir'd, and met with a denial. Saints *can have no* Mercy, where God *hath none*; 'tis in vain to invoke *their* Bowels, when *his* are shut up. They that have forsaken the *Fountain* of Compassion, can have no

Benefit by going to *Ciſterns*. (2.) More *Expreſly* and diſtinctly; and ſo his requeſt may be divided into three Parts. 1. [*Send Lazarus*]; 'tis no ſtrange thing for the *proudeſt Sinners* to be ſometimes glad of the help of the *meaneſt Saints*; to ſeek to be *beholden* to thoſe very Perſons to whom they themſelves have been moſt *barbarous*; as the *Rich Man* here intreats relief by that *Lazarus*, whom he when on Earth would not relieve. The Time may come, when the great ones of the World will not only earneſtly covet the *Mercies* which they now contemn, but be willing alſo to employ the *Inſtruments* which now they are moſt apt to ſleight. 2. [*That he may dip the Tip of his Finger in Water*] the three hundred Men of whom *Gideon's* Army was compos'd by God's Direction, were ſuch as *lapped the Water*, by taking a little in the Palms of their Hands, and ſo putting it to their Mouths, *Judg.* 7. 6. But this dipping of the end of the Finger in Water, is a great deal leſs. It is a *ſmall Favour* which is askt, and yet not *ſo ſmall*, but that it is refus'd; how *little* ſoever thoſe miſerable Souls do crave, there is *nothing* which will be granted. 3. [*And cool my Tongue*] ſeparate Souls have really no *Tongues*, any more than *Eyes*; but there may be an Alluſion to the Anguiſh of *this Part*, becauſe the Tongue is a *Member* whoſe *ſinful Abuſe* is particularly puniſht in the next World; for the Holy Ghoſt ſays, that the *Tongue is a Fire, and ſet on Fire of Hell*, James 3. 6. Therefore 'tis very juſt,

that

that it ſhould be reveng'd with *Fire in Hell* alſo. That Tongue which is ſo often inordinately *heated* now, will need as much to be *cool'd* hereafter. 3. The *Ground* and Reaſon of this Petition; [*For I am tormented in this Flame*] He is ſaid to be *in Torments*, *v.* 23. Here the *Cauſe* of the Torment is ſet forth. This, and ſuch like Paſſages in Scripture, have given the occaſion of the Diſpute, whether Hell-fire be *Material* or *Metaphorical*; whether it be properly and ſtrictly *Fire*, ſuch as we ſee or feel in this World, or only the moſt *exquiſite Torture* repreſented to us by that Figure. The latter is moſt likely, if we conſider, (1.) That a *Material* Fire cannot feed upon *Spirits*; however the Body might be *fewel* for a devouring Flame; the Soul is no *combuſtible Subſtance*. (2.) The Fire which the Damned are ſentenc'd to, is the ſame with that which is *prepared for the Devil and his Angels*, of whom real Fire can take no hold, and upon whom it hath no Power, *Mat.* 25. 41. (3.) *Temporal Calamities* in this World are often ſet forth by the *Metaphor of Fire*, Pſalm 66. 12. Iſa. 43. 2. and many other Places. (4.) The *Wrath of God*, and *Guilt of Sin* are frequently compar'd to Fire, when it cannot be underſtood of Fire in a *literal Senſe*, Pſalm 79. 5. James 5. 3. (5.) This Metaphor, when applied to *Eternal Puniſhments*, is often *varied*, which intimates a *figurative Meaning*. Sometimes Hell is ſtiled a *Furnace of Fire*, Mat. 13. 50. and at other Times a *Lake of Fire*, Rev. 20. 14, 15.

Now a *Furnace* and a *Lake* are ſo very different, that Hell cannot be *both*, if we take thoſe Phraſes according to the *Letter*. (6.) The Repreſentation of the Torments of Hell by Fire, does not only refer to Fire in general, as *a raging furious Element*, but it ſeems to have a particular reſpect to that Fire, wherein the *Idolatrous Iſraelites* offer'd up their Children to *Moloch*. This is the *Tophet*, which the Prophet ſays, was *ordain'd of Old*; Iſa. 30. *ult.* And the place where this Cruelty was exercis'd, was the *Valley of Hinnom* (near to *Jeruſalem*); and therefore *Hell-fire*, Mat. 5. 22. is in the Greek, *the Fire of* Gehenna, or the *Fire of the Valley of* Hinnom. Wretched *Souls* will be ſacrific'd to *Infinite Juſtice*, as thoſe Poor *Infants* were there to a *ſenſeleſs Idol*. So that the Holy Ghoſt makes uſe of the *ſimilitude* of Fire in this diſmal Caſe, becauſe the *thing it ſelf* was made uſe of by the *Jews* on that inhumane Occaſion.

Obſ. *The leaſt Refreſhments are impatiently deſir'd by Damned Souls in Hell, though moſt righteouſly withheld from them.* Here,

Firſt, Shew, what Refreſhments they are which the Damned in Hell deſire.

Secondly, Whence theſe Deſires do ſpring.

Thirdly, Why all Refreſhments are righteouſly withheld.

Fourthly, The *USE*.

Firſt,

First, To ſhew, what thoſe *Refreſhments* are, which the Damned in Hell deſire. So far as the *Light of Scripture*, and the *Nature of the thing* will help us to judge of a State, which we are utter Strangers to, we may with good Reaſon conclude, that whatſoever would Miniſter any *relief* to them, is earneſtly wiſht for by them. Particularly

1. A *Recovery*, if it might be, of their *former Enjoyments*. It may be truly ſaid of them in Hell, as it is of *Babylon* upon her fall, *Rev.* 18. 14. That *all things the which their Souls luſted after, are departed from them*; but the *Luſt* after ſuch things does ſtill *remain*. Their worldly carnal *Inclinations and Appetites* are not deſtroy'd, tho the *Objects* of them are taken away. The Miſeries of the Damned do not make ſuch an happy Alteration, as to render any of them *more ſpiritually Minded* than they were on Earth. They *ſavour'd the things of the Fleſh* before, and ſo they do ſtill; they were *Lovers of Pleaſures more than Lovers of God* before, and ſo they continue ſtill. The *Principles* of Senſuality ſtick to them, as much as ever, tho they are debarr'd from the *Acts*. It is part of their Sorrow, that they have *left* all their Delights behind them; for if they could command them *now*, as freely as once they did, *Hell* would be better to them, than *Heaven*. Tho they enjoy'd *too much* of theſe things, while they liv'd, yet even after Death they ſay not, that they *had*

enough; they would be glad to *return* to them again; they would look out for no other Happineſs, than what lyes in the *ſame Fruitions*, if God would allow this to them.

2. *Support* under their *preſent Miſery*. Under a Miſery which they never *felt* before, they do certainly deſire ſuch ſupport, as they never had before. *Ordinary Infirmities* in this World they were able to *ſuſtain*; but the Torments of Hell do ſo vaſtly *exceed*, that they cannot *bear up*. As no Humane *Power* can *reſiſt* the Indignation of God, ſo no Humane *Patience* can *endure* it; *The great Day of his Wrath is come, and who ſhall be able to ſtand?* cry they, *Rev.* 6.17. And yet that was but a *leſſer Day* of Vengeance here on Earth: Damned Souls have a *load* upon them, which *Mountains of Lead* are nothing in Compariſon of; and yet if we could ſuppoſe any *gracious Influence* or *Vertue* going forth from God to them, how ſtrangely would they be *upheld?* God Promiſes to *make* the good Man's *Bed in his Sickneſs*; and if he ſhould do the like for thoſe that *make their Beds in Hell*, how much more *eaſie* would they be, than they are? One *Smile* from God, the leaſt *Glimpſe* of any Favour, would wonderfully *revive* them in that *Congregation of the Dead*. Now tho the Damned bear no *Love to God* themſelves, yet they muſt needs deſire Manifeſtations of *Kindneſs from him* for their own Relief; What would they not give to hear the leaſt *ſounding of his Bowels*, while they are ſtruggling with his Diſpleaſure?

3. An

3. An *abatement* of their *Misery it self*; a *lightning* of their Burden is very desirable, when there is not *Strength* to undergo it. Tho God do not *quite take off* his Hand from a miserable Creature, yet he can make a great difference in the *measure of laying it on*; some complain that God's *Hand presseth them sore*, Psalm 38. 2. When others in Comparison are but *gently toucht* with it. Now the Hand of God lyes *very heavy* upon all that are in Hell; and therefore if God would but *moderate* their Sufferings, it would be a marvellous Refreshment. Here, if God do *visit in Anger*, yet *we know it not in great Extremity*, Job 35. 15. But in Hell, he *makes a way to his Anger*, he *stirs up all his Wrath*, so that a forbearance of some *Degrees* of Punishment would gratifie them in *some part* of their Wishes. The Scripture speaks of *Judgment without Mercy*, James 2. 13. Such Judgment is scarcely executed any where, but among the Damned, and there it is; the *Compassions* of God may be said to *fail* there; he punishes Sin there, *as* it deserves; the Vengeance which he hath now *in store*, will then be all *brought forth*; and therefore in such a Case, the *Suppression* of any of it is undoubtedly to be desir'd.

4. *Intermission in Suffering*, tho but for a *few Moments*, now and then, would be counted an Advantage in a miserable *Eternity*. That which makes their Torments the worse, is the *Constancy* of them, as well as the *length*; they are *continual*, as well as *endless*. 'Tis the

Accent

Accent of Misery, to be visited *every Moment*; so *David* cryes out, *Psalm* 32. 4. *Day and Night thy Hand was heavy upon me*; all Seasons were alike to him, and fill'd up with equal Distress. So *Job* expostulates with God, *c.* 7. 19. *How long wilt thou not depart from me, nor let me alone, till I swallow down my Spittle?* It was a small *Relaxation* of his Troubles which he sought for, and yet he could not procure it. So it is, and much worse with damned Souls; the Anger of God is *drawn out* against them in one *uninterrupted Line* throughout numberless Ages; the Justice of God makes no *stops* nor *Pauses* in the inflicting of their Torments upon them, but is *always going on*. How comfortable therefore would it be to them, to be allow'd the least *breathing Time*, the shortest *interval* between one *Pang* and another? Whereas in Hell, it is not so much a *Succession* of Misery, as *one Instant* of it without Succession.

5. A Power of *taking off their own Thoughts* from the Torments which they endure. If they were able to do this, the *enduring* of those Torments would be far *less grievous*: If they could *separate* their *Minds* from their Troubles, they might make them *tolerable*; but when our Troubles do fully *possess* our Minds, and *take up* all our Faculties (which is their Case) it must of necessity be very doleful. The Soul in Hell is the very *Seat* and *Subject* of their Suffering; and therefore 'tis impossible that they should *forget their Misery*,

or

or put it out of their View. As *David* ſaid of his Sin, they may ſay of their Sorrow, that 'tis *ever before them*, Pſalm 51. 3. It muſt be always *preſent* to their Underſtandings, becauſe the Underſtanding is one of the *Parts affected*; the *ſmoke of their Torment* is continually *flying in their Eyes*, and *beating back in their Faces*, as faſt as it *iſſues forth*. What a Refreſhment would it be, if they could but retire and *withdraw* a little *from themſelves!* If they could but *benum their ſpiritual Senſes* for a while, and lay their *Souls aſleep* in that *Bed of Fire!* Surely if Deſires could purchaſe *ſuch* a Liberty, every one would have it, as one of the beſt Remedies for that deplorable Condition.

Secondly, Whence do theſe *Deſires* of Refreſhment ſpring in damned Souls?

1. *Deſire* will *move* and work of it ſelf in a *reaſonable Creature*. We muſt ceaſe to be reaſonable, if a known and *apprehended abſent Good* be not deſir'd. The Soul hath as *natural* an *Appetite* to good, as it hath an *Averſion* from Evil; an Appetite (I ſay) to the *receiving*, tho not to the *doing* of Good. Deſires of *Grace* are not more natural to *holy renewed Souls*, than the Love of *Reſt and Eaſe* is to the very worſt of *ſinful Souls*. If *Heaven* be revealed to a Sinner in Torments, as a ſtate of *Happineſs and Tranquility*, he cannot but covet it, tho he hath no Inclination to it as a ſtate of *Purity and ſinleſs Perfection*.

Na-

Nature will produce ſuch Deſires as theſe; juſt as in *Pharaoh*, notwithſtanding all his *hardneſs*, who ſtill *intreated* the removal of the ſeveral *Plagues* from him.

2. Deſire of *Relief* is excited and *increas't* by the *Duration* of their Miſery. As a Man's *Thirſt* in a *burning Feaver* is more and more *enflam'd* and heighten'd by the continuance and *progreſs* of his Diſeaſe; the longer the Diſtemper laſts upon him, the greater is his Thirſt; ſo 'tis here; the *longer* their Miſery abides upon them in Hell, ſo much the *more unſufferable* it is, and ſo much the *more eager* are they to get (if they could) ſome Mitigation of it. *Cuſtom* which makes ſome Evils *familiar* to us, makes us more *quiet* under them; but in this Caſe, the Soul is more *impatient* of them. The longer the Sinner *hath born* them, the greater *tediouſneſs* he finds *in bearing* them; he is ſtill the leſs ſatisfied with his Condition, and the more ſollicitous to have it mended.

3. The *letting looſe* of *raging Paſſions* in Hell is purpoſely *order'd by God* as an Addition to their Torment. It is in the Power of God, (and his Prerogative alone it is) to *reſtrain* and tye up Men's *Affections* as he pleaſes; that the Soul ſhall not *go forth* to any Objects from which he hath a mind to keep it back. Or elſe how could he have made good that Promiſe to the *Jews*, that *no Man ſhould deſire their Land*, &c. *Exod.* 34. 24. But when he will, he can alſo *take off the Bridle*, and leave Men to be their *own Tormentors*

mentors by the vehemency of their own Paſſions. So it is in Hell; for *inſatiable reſtleſs Deſires* after that which is impoſſible to be obtain'd, are certainly an extraordinary *Puniſhment*; to *Luſt* and not to *have*, yea to Luſt ſtrongly, when we *cannot* have, is a moſt woful Plague.

Thirdly, Why are all Refreſhments *righteouſly withheld* from damned Souls, tho paſſionately deſir'd? There are divers Reaſons tending to the Vindication of God's *Juſtice* in this Caſe. As

1. Becauſe they did not *acknowledge God* in the *Plenty* which they once had, while they were on Earth. They that will not own their *Benefactor*, are deſervedly puniſht with the loſs of all his *Benefits*; as was threaten'd to the *Iſraelites*, Deut. 28. 47, 48. *Becauſe thou ſervedſt not the Lord thy God with Joyfulneſs and gladneſs of Heart for the abundance of all things; therefore thou ſhalt ſerve thine Enemies in Hunger and Thirſt and Nakedneſs, and the want of all things.* Sinners, while they live here upon God's *bounty*, regard him not, and therefore hereafter they ſhall be *cut ſhort* as much. They receive *Liberally* now, and they ſee not the Hand that's *open'd* to them; therefore hereafter that hand ſhall be *ſhut*, and give out nothing for them to take Comfort in. He whom *they* deny while their *Cup runs over*, will deny *them* at laſt.

2. Be-

2. Becauſe all that they had from God, while they were in this World, they were ready to take it *as their due*; as if it were a *Debt*, and not an *Alms*, as if it *rightfully* belong'd, and were not *freely* communicated to them. It is juſt therefore, that in Hell they ſhould find the contrary; *viz.* that they never enjoyed any thing, but what was the meer Effect of *Mercy*, and what God might have withheld, if he had thought fit. The *extream Penury* of that State ſhall teach them, that when God *filled them with good things*, he might have *ſent them cleanneſs of Teeth*; that he who is the Lord of *both Worlds*, might have dealt with them *before*, as he does *now*. God is *kind to the unthankful and to the Evil* in this World, *Luke* 6, 35. But they are not *ſenſible* of his Kindneſs; when it *ceaſes* in the next World, they will be ſenſible.

3. Becauſe they *enlarg'd their Deſire as Hell, and would not be ſatisfied*, while they had their abode on Earth, *Hab.* 2. 5. Small Matters would not *Content* them, while they were living here; a *ſufficiency* would not ſerve; they muſt be, as *Job* in his Proſperity was, *c.* 29. 6. *When he waſhed his Steps with Butter, and the Rock pour'd him out Rivers of Oil*; or elſe they would be *Curſing God in their Hearts*, and *ſetting their Mouths againſt the Heavens*. Daily *Bread* was not enough for them; they *asked Meat*, (like the *Jews* of Old) not only for their Neceſſity, but *for their Luſts*, Pſalm 78. 18. It is therefore a righteous thing that theſe *lofty* Sinners ſhould be *brought*

ſo

ſo low, as to value that which before they would have *ſpilt upon the Ground*; to ſeek thoſe *mean* Refreſhments which once they would have *ſcorn'd*.

4. Becauſe they *ſhew'd no Mercy*, when they were *capable* of doing it, to thoſe that were more *indigent* than themſelves. Now they are puniſht in *their own Kind*; they that *draw out their Souls to the Hungry*, are under a Promiſe that God will *ſatisfie their Souls in Drought*; Iſa. 58. 10, 11. The *liberal Soul* partakes of the *Fatneſs of God's Houſe* in Heaven, while the Uncharitable *Pine away* in Hell. *Job* ſays, that he had *not withheld the Poor from their deſire, nor cauſed the Eyes of the Widow to fail, nor eaten his Morſel alone, without affording the Fatherleſs a ſhare*, c. 31. 16, 17. But how can they expect to be reliev'd by God hereafter, that have *ſent* ſo many *empty away* here, whom it was in their Power to ſupply? The Rich Man refuſed *Crumbs* to *Lazarus*, and is therefore denied a *Drop* himſelf.

Fourthly, The USE.

1. *Information.* 1. If Souls have no *Refreſhment in* Hell, how much leſs will they have a *releaſe out* of it? Who can look for a *total Ceſſation* of thoſe Torments, of which he cannot obtain ſo much as a *Partial Mitigation?* If the Sinner can have nothing to *leſſen* his Miſery, how can he think that any thing ſhould ever *put an end* to it, which is a great

great deal more? The Rich Man's not prevailing for a little *Water to cool* his enflamed Tongue, is an unqueſtionable ground for a very uncomfortable Inference, that the *Fire ſhall never be quenched*; which for certainty's ſake, our Lord recites three times over, *Mark* 9. 44, 46, 48. 2. *Damned Souls* cannot deſire *Union to their Bodies.* This is naturally and juſtly deſir'd by *glorified Spirits*, becauſe that Re-union will compleat the Happineſs of their *whole Perſons*; but it will add to the wretchedneſs of the Damned, and for that Reaſon muſt needs be againſt their Wills. Their *Puniſhment* already is *greater than they can bear*; and if the Body were never to be *raiſed*, and if in this Senſe they were *to lye down and not be gathered*, (*Job* 27. 19) they would never repine. 3. *Being it ſelf* is without doubt *undeſirable* to the Damned. If they could return to their *firſt nothing*, or be turned to *abſolute Deſtruction*, it would be better for them. Like thoſe, *Rev.* 9. 6. *They ſeek Death, and find it not, and deſire to Dye, but it flyes from them.* There is no Man ſo fond of the Notion of *Exiſtence*, but what would rather chuſe *not to be*, than to be *extreamly miſerable.* Chriſt tells us in the Caſe of *Judas*, *It had been good for that Man, if he had not been Born*, Mat. 26. 24.

2. *Exhortation.* 1. Deſpiſe the *utmoſt Severities of Men*, when compared with what God inflicts in the next World. Humane Puniſhments cannot be ſo *imbitter'd*, but that there may be a *ſweetneſs mingled* with them,

and

and that ſweetneſs *predominant* too. When Men do their *worſt* to make *our Sufferings abound*, we may have (even more) *abounding Conſolation* alſo, 2 *Cor.* 1. 5. If they will allow us only the *Water of Affliction*, God can *Tincture* it with the *rich Wine of the Kingdom*. 2. Beware of *reſting* in a meer *deſire of Salvation from Hell*; for that alone cannot be *ſaving*; there are deſires of the *ſame kind* in Hell it ſelf. Flatter not your ſelves with that as a Mark or *Evidence of Grace*, which (you ſee) is conſiſtent with a *ſtate of actual Damnation*. No Man would go to Hell, if wiſhing to eſcape it were enough; or at leaſt, no Man would be detained there, if the craving of Deliverance thence might be accepted with God. 3. Live in the *diligent Purſuits of Heaven*, where you will meet with the *Happy Reverſe* of all that hath been now ſaid. God will deal with you there, as *Solomon* with the *Queen of Sheba*, 2 Chron. 9. 12. *Give you all your Deſire*, and vaſtly *outdo it*. God will *do* for you, beyond what you can *think*; future *Enjoyment* ſhall exceed all preſent *Imagination*. You ſhall not ask *drops of Water*, but have *Rivers of Pleaſure*, and ſwim in a full *Ocean* of Joy, without the leaſt *Drop* of Sorrow to diminiſh it.

SERMON VI.

Luke xvi. xxv.

But Abraham *said*, *Son, remember that thou in thy Life-time, receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted, and thou art tormented.*

THESE Words begins the *Answer* which *Abraham* made to the *Rich Man's Request* which is set down in the foregoing Verse; and this Answer consists of two Parts; the former Part of it tends to convince the Rich Man of the *Equity* of his request being *denied*, in this Verse; and the latter Part is to convince him likewise of the *impossibility* of its being *fulfilled*, in the Verse which follows. I shall first consider what relates to the *Equity* of the *refusal* in this Verse; *But* Abraham *said*, &c.

In which part of the *Answer* we have these four things, the *Title* of the Person spoken to, the *serious Act* which he is put upon, the *subject Matter* of that Act, and a *reasonable Inference* propos'd from thence. 1. The *Title* of the Person spoken to; [*Son*]. As the Rich Man had called *Abraham Father*; so here *Abraham* calls him *Son*, as being Lineally descended from him, and of his *Seed according to*

to the Flesh, or because this was a common and customary Term, which *Superiours* made use of in speaking to their *Inferiors*. So *Joshua* to *Achan*, *My Son*, Josh. 7. 19. And *Eli* to the Man that came out of the *Israelitish* Army, 1 *Sam.* 4. 16. Nor is there any more *Affection* express't hereby, than by the usual Compellation of *Friend*, a Name sometimes given to real *Enemies*; as by *Christ* to *Judas*, *Mat.* 26. 50. And to him that *had not the Wedding-Garment*, c. 22. 12. who was afterwards *bound Hand and Foot and taken away, and cast into outer Darkness*, v. 13. *Names* and Titles are poor dependances, and will do no kindness to those who *are not* as they *are called*, but rather serve to *upbraid* and shame them. *Abraham's Children*, that *walk not in his Steps*, will fall into the greater *Condemnation*; if he be their *Father*, it will be enquir'd, where is their *Faith*, and their *Obedience*, in Imitation of his? For otherwise, such a *Relation* will but make them the greater Sinners, and the more miserable. 2. The *serious Act* which he is put upon, [*Remember*]. That Faculty which is so little improv'd, and so much perverted now, will be exercised hereafter, to the *increase of their Sorrow*; for they will have *Everlasting Leisure* in Hell to review their Folly and Madness, while they liv'd on Earth. Those things which they would not *apply their Hearts to* in this World, they will not be able to avoid thinking of in the next; as *Jacob* when he first heard of his *Son's Incest*, seems to pass it over in Silence, *Gen.*

35. 22. But when he came to Dye, recollects it, and pronounces a ſharp Cenſure upon it, c. 49. 4. Men have their *Arts of forgetfulneſs* while they live, which are *impracticable* after Death; for the Sins which God *retains*, will be certainly brought to the Sinner's *own* remembrance. 3. The *Subject Matter* of this Act; which is Twofold, partly concerning himſelf, and partly referring to the Beggar. (1.) Concerning *Himſelf*; [*That thou in thy Life-time receivedſt thy good things*]. All the Effects of Divine *Bounty*, ſo far as they proceed from that Spring, are truly ſtiled *good things*, tho of a *temporal* Kind; and this is the common Language of the Scripture, *Pſalm* 103. 5. *Jer.* 5. 25. They are really good in their Meaſure and *Degree*, and capable of ſerving very good *Ends* and Purpoſes, if they were not abus'd by our Corruption. But here they are emphatically term'd *his* good things, becauſe in his *Opinion* and Eſteem they were the *beſt* things; and becauſe he took them for his *ſhare* and choſe them for his *Inheritance*; and becauſe he manag'd and enjoy'd them, as if he were not the *meer Steward* of them, but had an uncontroulable and *abſolute Propriety* in them. Theſe Things the Rich Man was to remember, had been given him *in his Life-time*; he had worn out his *acceptable Seaſon* already; Providence had indulg'd him, during that *ſpace*, in what his *Soul deſir'd*, tho now an End was put to all thoſe Fruitions. (2.) That which referr'd to the *Beggar*; [*And likewiſe* Lazarus *evil things*]. Affli-

Afflictions and Sufferings are properly *Evils*, tho they *Work for good*; their Operations and Iſſues do not alter their *Nature*. Now the *Lot* which was appointed and aſſign'd to *Lazarus*, conſiſted *moſtly of ſuch* things; and the *ſame Hand*, by the guidance of unerring Wiſdom, diſtributed *both*; that which was *grateful* to the one, and *grievous* to the other; for *Evil* is received at the *Hands of God*, as well as *Good*, Job 2. 10. He diſpoſes and *diſpenſes to all*, according as he ſees fit. 4. A *reaſonable Inference* propounded from hence; [*But now he* (i. e. *Lazarus*) *is Comforted and thou art Tormented.*] He that took his *turn of Miſery* before, is now advanc't to a ſtate of Happineſs, and thou who haſt taken thy *turn of Happineſs*, art juſtly thruſt down to a ſtate of Miſery; God hath recompenc't his Poverty with *Riches in Glory*, and he hath puniſht thy Senſuality with Extremity of want. Thou couldſt not expect, that thou ſhouldſt be Happy, or he be Miſerable, in *both Worlds*; but as he preferr'd the Delights of Heaven to the *Pleaſures of Sin*, ſo he now poſſeſſes them, and as thou haſt choſen the Pleaſures of Sin, tho follow'd with the Torments of Hell, ſo now thou art righteouſly Sentenc'd to endure them.

Obſ. *The outward Bleſſings which are afforded to wicked Men on Earth, will be ſadly remembred in Hell, and the Juſtice of God vindicated thereby.* Here

Firſt, Shew on what Terms theſe outward

Bleſſings are afforded to wicked Men.

Secondly, Why they will be ſadly remembred in Hell.

Thirdly, How the Juſtice of God is vindicated by this Means.

Fourthly, The *USE*.

Firſt, To ſhew, on what *Terms* theſe *outward Bleſſings* are afforded to wicked Men on Earth. *Anſ.* In five things.

1. They are ſometimes given in Conſideration of *ſome piece of Service* done to God, or to his People. Bad Men may in ſome Caſes perform Actions *materially* Good; tho nothing *ſavingly profitable* to themſelves, yet things *publickly uſeful* and beneficial to others, and to the Intereſt of Chriſt in the World. Now tho God *deſerve* all this, and a great deal more and better at their Hands, and is ſo much *beforehand* with them, that they can challenge *no requital*, yet he does generally *overpay* them for their greater Encouragement. God hath his *differing Rewards* for differing Perſons; *Eternal* recompences for the Good, and *Temporal* ones for the Bad. The Men of the Earth are as God's *hired Servants*; when they do any thing for him, they ſeldom *do it for nought*. We have a ſignal inſtance; *Ezek.* 29. 18, 19, 20. *Son of Man*, Nebuchadnezzar *King of* Babylon *cauſed his Army to ſerve a great Service againſt* Tyrus, *yet had he no Wages, nor his Army for it; therefore behold I will give him the Land*

of

of Egypt, &c. *Becauſe they wrought for me, ſaith the Lord God.*

2. They are given them as *their Portion. David* prays to be deliver'd from the *Men of the World, who have their Portion in this Life*, Pſalm 17. 14. *i. e.* Their *whole* Portion made up of the *things of this Life.* When God gives out *all the Good* that he ever deſigns to give to this or that Man, it is call'd his *Portion*, as when the *Prodigal*, upon the Diviſion of his Father's Eſtate, took that *Part of it which fell to him*, Luke 15. 12. So *Abraham*, when he gave all his Hæreditary Poſſeſſions to *Iſaac*, the promiſed Seed, in whoſe Veins the *Blood of the Covenant ran*, yet to the *Sons of the Concubines* which he had, he gave *Gifts* alſo, *Gen.* 25. 5, 6. He did not ſend them away *empty*, but gave them what they were to expect from him, *at once*, during his own Life. Thus God deals with the *Children of this World*; tho he does not make them *Joynt-heirs* with *his own*, who are *Joynt-heirs with Chriſt*, (typified by *Iſaac*) yet he allows them for their preſent *liberal Maintenance*, as his Creatures and *off-ſpring* in general.

3. They are given them in Compliance with their own *Deſire* and *Choice*. God *anſwers them in the Joy of their Heart*, Eccl. 5. 20. He grants them according to what they *wiſh*, and ſuffers them to pleaſe themſelves; he ſets two *Worlds* before them, *ſeen* Things *in Hand*, and *unſeen* Things *in Hope*; and becauſe they incline to that which is Viſible and Preſent (as *of our ſelves* we all ſhould do)

he lets them have it, and try how Happy they can be made by it. As when *Samuel* had told the People the *manner of the King that ſhould Reign over them*, how Arbitrary and Tyrannical, and yet they would not be diſſwaded, but ſtill inſiſted on being *like the reſt of the Nations*, God ſays, *Hearken to their Voice, and make them a King*, 1 Sam. 8. 22. Let it be to them, as they require and reſolve that it ſhall be; ſet up that *Form of Government* among them, which they are ſo fond of, and when they come to ſmart under it, as I have forewarn'd them, they may thank themſelves. So here; 'tis Men's Folly to *ask Riches and Wealth* (contrary to 2 *Chron.* 1. 11.) and God yeilds to their Requeſt.

4. They are given as *Trials of their Fidelity*. Worldly Men are very apt indeed to think themſelves *Lords*, and call theſe things *their own*, as if not *accountable* to God himſelf; ſo *Nabal* proudly and churliſhly ſpeaks of *his* Bread, and *his* Water, and *his* Fleſh, 1 *Sam.* 25. 11. But when God ſpeaks of ſuch things, he changes the ſtyle, and alters the *Property*; I will take away *my* Corn, and *my Wine*, and recover *my* Wool and *my* Flax, *&c. Hoſ.* 2. 9. He does not ſay Yours, but Mine. The Things of this World are ſtrictly *committed to their Truſt*, and they are truly oblig'd to be *faithful in the unrighteous Mammon*, v. 11. of this Chap. God knows very well that they will not be ſo, before he *proves* them; and therefore the Experiment is not made for *his own* Informati-

on

on (as *Chriſt* once put a Queſtion to *Philip*, to prove him, when he himſelf *knew what he would do*, John 6. 6.) But *others* do not know, nor they *themſelves*, what Corruption is in them, till diſcover'd by ſuch means.

5. They are given in *Judgment* to them, not in *Mercy*; as appears by the *Event*. They that *will be Rich* (and whom God permits to obtain their Will) *fall into Temptation and a Snare*, 1 Tim. 6. 9. The infinitely Wiſe God foreſees how hurtful and miſchievous theſe things will be to their *greedy Owners*, before they compaſs them; and therefore 'tis an inſtance of his *diſpleaſure*, that he does not prevent or diſappoint them. Whatſoever God gives, *without his Effectual Grace*, for a due Improvement of it, and eſcape of the Temptations belonging to it, is certainly *given in Anger*, rather than in Love. *Pſalm* 69. 22. *Let their Table become a Snare before them*, &c. Do not we take that for a *Curſe* upon the Sinner's Proſperity? And how can this Curſe be avoided, where Grace is denied, as an *Antidote* againſt the *ſweet*, but *killing Poiſon?* As *Judas*'s Diſcipleſhip made way for his Treaſon (he could never have *betrayed Chriſt*, if he had not been ſo *familiar* with him) ſo their flouriſhing prepares for their Deſtruction.

Secondly, Why will outward Bleſſings enjoy'd on Earth, be *ſadly remember'd* by wicked Men in Hell? *Anſ.* The Reaſons are very Evident; it muſt needs be ſo, becauſe.

1. 'Tis

1. 'Tis a *miſerable* thing for a Man to *have been Happy*, and to out-live his Felicity. They who *never poſſeſt* any thing deſirable, cannot ſo well *feel the loſs* of it. To think of what we *did enjoy*, and are *now* condemn'd to a *perpetual want of*, is moſt tormenting. A Sinner that hath *merrily ſpent his Day*, will have *melancholy reflections* upon it, when *Night comes*. 'Tis dreadful to conſider, that all his Pleaſure is *gone*, and the *Place* where he took his fill of it, muſt *know him no more*. When *David* in his time of Baniſhment from the Sanctuary, *remember'd that he had gone with the Multitude* of Devout Worſhippers to the Houſe of God, it almoſt overwhelm'd him, *Pſalm* 42. 4. So *Jeruſalem remember'd in the Days of her Affliction and Miſery, all her pleaſant things which ſhe had in the Days of Old*, Lam. 1. 7. So 'tis diſmal for a Soul ſhut up in the *Bottomleſs Pit*, to *remember from whence it hath fallen*; how it hath been *plunged* from the *Pinnacle* of worldly Happineſs into thoſe *Depths* of irrecoverable Wo.

2. They will be *ſtung* with a Sence of their *Folly*, in over-valuing things ſo *unſerviceable* to them at their *greateſt need*. They now find, that the *Riches* which they magnified, and truſted in, *Profit not in the Day of Wrath*, Prov. 11. 4. Their *ſtrong City* is beaten down, and the *high Wall in their own Conceit*, (like thoſe of *Jericho*) is now laid flat. They find, that their *gallantry* and greatneſs was no *Security* againſt the force of Infinite Vengeance; for

for they have fared, like *Agag*, the King of the *Amalekites*, who tho he *came delicately*, was *hewn in Pieces*, 1 Sam. 15. 32, 33. What a Price did I ſet (will the once *Wealthy* Sinner ſay) upon my *great Poſſeſſions*, which ſtood all for ſorry *worthleſs Cyphers* at the approach of Death and Judgment? What am I the *better* now for that which I madly thought to be my *chiefeſt Good?* What have I done in *leaning on* ſuch weak and wretched *Supports*, which have all failed me, and are utterly withdrawn from Me? How blind was I to make *Gold my Confidence*, inſtead of God? Like the Idolaters that *lay hold* upon feeble Deities, which cannot *bear them up*, 2 Chron. 7. 22.

3. The Thoughts of theſe things will be the more *uneaſie*, in that they were *bewitcht* by them into a total *forgetfulneſs of God*, and of their *main Concernments*. Theſe very things diverted and put them by from *chuſing the good Part*, which would *never have been taken away from them*; theſe ſenſual Delights on Earth kept them from having any *Converſation in Heaven*. Theſe *broken Ciſterns* made them *forſake the Living Fountain*; this *outward Plenty* led them to be regardleſs of their *inward Poverty*. In minding and purſuing earthly Things, they neglected their *Souls* and all that was Spiritual; like *Saul*, and his *Servant*, who went about *ſeeking his Father's Aſſes* ſo long, till they almoſt loſt themſelves, 1 *Sam.* 9. 5. Will not the remembrance of this be very perplexing? That for ſuch Vanities and

Tri-

Trifles they ſhould waſt all their *Time*, and hazard their *Eternity?* How may they Curſe the Day wherein they were *made Rich*, and when the *Glory of their Houſe was increaſed*? If they had been *poorer in this World*, perhaps they might have been *Richer towards God.*

4. *Conſcience* will be always *reckoning up*, and upbraiding them with, their particular *ſinful Abuſes* of theſe things. As *God* hath *a Book of Remembrance written before him*, (his own Omniſcience being a perfect Regiſter of all our Sins) ſo the *Sinner* himſelf hath a Book of remembrance too in *his own Boſom*; he *carries* it about with him now, (as *Uriah* did the *Letter* from *David* to *Joab*) but he *reads* it not; whereas in Hell it will be always *open*, and he continually *poring* in it. And how many numberleſs Abominations will he find *recorded* there? He *threw away his Talents*, he cared not how, ſo that he might but gratifie his Luſt; he conſulted no *Rule*, confin'd himſelf to no *Meaſure*, in his uſe of theſe Things; but Conſcience all this while kept a ſtrict and faithful *Account*, and and in the next World this account will be all *call'd over*, and *ſpread* like the Prophet's *Roll*, which was *written within and without*, *Lamentation, and Mourning, and Wo*, Ezek. 2. 10.

5. The *Devil*, who hath been their *ſucceſsful Tempter* by theſe things, will be alſo their *Everlaſting Troubler*. Satan is moſt ready to *accuſe* thoſe now, whom he *cannot prevailingly tempt*; as *Joſeph*'s Miſtreſs charg'd him *falſly* with the wickedneſs which ſhe could by no

no means allure him to commit; but *these* Accuſations can do *no harm*, tho they may give *ſome Diſturbance*, till the Soul is *clear'd* from them by the *Witneſs of the Spirit*. The Caſe of the *Damned* is much otherwiſe; they lye open to the fouleſt *Charges* from this Accuſer, and have no *Advocate* to defend them; *Jeſus Chriſt* hath already Sentenc'd them, and their own *Hearts reproach them* on the very ſame Score; ſo that here the Devil hath an Advantage againſt them, which his Malice will be ever improving. If he will trouble *Believers* with *lying Calumnies*, how much more will he torment the *Sinner*, when he hath *Truth* on his ſide? The *Prince of this World* will induſtriouſly put them in mind, with what empty Toyes he *charm'd* them into Hell.

Thirdly, How is the *Juſtice* of God *vindicated* hereby? For God will be *clear when he judgeth*, and the Condemned ſhall be *ſpeechleſs*. *Anſ.* In this Caſe we may conſider, That

1. Theſe *good Things* which they receiv'd, were *truly* good in their *Original*, and in their *Tendency*, and became *Evil to them*, meerly by *their own Means*. They were good in their Original, as they *came down from* God, *James* 1. 17. And good in their Tendency, as they would *carry back* a thankful Receiver *unto* God. They *might* have uſed them as *ſteps to aſcend* to Heaven by, and *ought* to have done

done ſo. A delightful *Paradiſe* was an help to *Adam* in raiſing up his Heart to his glorious Creator, till Sin corrupted and depravʼd him. Souls ſhould be *drawn* to God even with outward Mercies, as with *Bands of Love*, Hoſ. 11. 4. ʼTis *unnatural* to be *weaned* from him by the *Kindneſs* which he ſhews to us; and yet if we were not ſo weaned, our good Things could do us no Prejudice, but would be *doubly* beneficial.

2. There was a *diſtinguiſhing Providence* in the giving of theſe things to them. *All the Members* of God's *Family* had not *ſuch large* Supplies. Others *more Righteous than themſelves*, received *evil things* at the ſame time, as we read in the Text. They *ſate at eaſe*, while the Church of God was *afflicted, toſſed with tempeſt, and not comforted*, Iſa. 54. 11. They had a *ſmooth* Paſſage thro the World, while many excellent Saints were dealt very *roughly* with, and encounterʼd a great many Difficulties in their way. Providence was *favourable* to them, when it was more *ſevere* to better Men. And therefore if ſuch *Clemency* hath hardenʼd them, when the *Rigour* of Adverſity hath wrought contrary Effects upon others, their *Damnation* muſt needs be *juſt*.

3. Their *life time* was a *ſufficient time* of Tryal; they had theſe good things *long enough* to ſee, whether they would be *better'd* by them or not. They ſpent *their days in proſperity, and their years in pleaſure*; ſo there can be no room for complaint, that they were *ſnatcht* out of their hands, before they had

had any *opportunity* of *doing good with* them, or of *getting good from* them. They liv'd under the exercise of God's *patient forbearance*, as well as extraordinary bounty. It was one of the *posing* Questions which *Job* put to his friends, concerning the prosperously wicked, *Wherefore do they live and become old? Job* 21. 7. as if it were hard to reconcile it to the *righteousness* of God, that they are permitted *so long* a life; and therefore 'tis plain, that he cannot be impeacht for making their space and season of probation *too short*.

4. The *Examples* of *suffering Saints* were *sufficient warnings* to them, of what they must look for. God is never *moved* to destroy or afflict *without a cause*; Now, if there be a cause for his *afflicting* of good men in this World, there is much more cause for his *destroying* of bad men in the next. If Saints for *lesser provocations* (comparatively) receive *Temporal* Evils here, Sinners for their *greater Indignities* can expect no less than *Eternal* Evils hereafter. If they whom God hath *chosen out* of the World, be *sorely chasten'd*, the *World* out of which they are chosen, must conclude upon being *finally condemned*. The *Rich Man* might have read his own *Doom* in *Lazarus* his *Beggary*; that was a *token manifest* enough, if he had consider'd it, 1 *Pet.* 4. 17. *If Judgment first begin at us, what shall the End be of them that obey not the Gospel of God?*

Fourthly,

Fourthly, The *USE*.

1. *Information.* 1. They that *call the rich happy*, are much *miſtaken*, and give them a Character which they *leaſt deſerve*. In a little while we may ask them, as *Paul* did his *Galatians*, and they will not be able to Anſwer, *Where is the Bleſſedneſs you ſpake of?* Thoſe cutting Words of *Chriſt* will ſpeedily take Place; *Luke* 6. 24. *Wo to you that are Rich, for you have receiv'd your Conſolation.* Such a time is coming, wherein this will be verified in them; for the Conſolations which they are *now receiving*, cannot be durable, *Pſalm* 49. 17, 18. *When he dyeth, he ſhall carry nothing away, his Glory ſhall not deſcend after him; tho while he lived, he bleſſed his Soul*, &c. 2. Thoſe things will help to *perpetuate* a Man's *Miſery in Hell*, which will not perpetuate his *Name on Earth.* His *Remembrance* ſoon decaies and *periſhes* here, but his *guilt* is continually *revived* there, *Eccl.* 8. 10. *I ſaw the Wicked buried, who had come and gone from the Place of the Holy, and they were forgotten in the City where they had ſo done.* It is ſpoken of ungodly *Rulers*, whoſe Memories, notwithſtanding all their Grandeur and Magnificence, *rot* in the Places where they lived; but yet their own Memory of the wickedneſſes they committed, *remains* with them after Death. 3. They that refuſe to *ſuffer Affliction with the People of God* now, would be glad to *change Lot's* and Conditions with them at the

the laſt. Men that are moſt averſe to the bearing of their *preſent Croſſes*, would eagerly enough embrace a ſhare in their *Eternal Comforts*; they would not go thro the *Valley of Trouble* with them, but when they *enter into Peace*, they will deſire to *follow their Steps*. Every ſinful Worldling will be as *Sick of his own Portion* in the End, as *Babylon* will be, when her *Plagues* come to be weigh'd and meaſur'd out in *Proportion* to her Eaſe, and Honour and Wealth, *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her.*

2. *Exhortation.* 1. Let us employ our *Memories* in a *due Manner*, and to a *good Purpoſe* here, that they may not be the *Inſtruments* of our endleſs Diſquiet afterwards. *Remember your Ways, and be aſhamed* now, *Ezek.* 16. 61. That you may not remember them and be tormented, when the End comes. Look back upon your *vain Life*, and lament it among *God's Penitents*, that you may never hear, nor have any concern in, the doleful *Repetitions* among the *Devil's Priſoners*. 2. Be not *put off* with the *beſt things* of this Life, you who have *moſt* of them. You *need not* to be, unleſs you *will*. God is not only *able*, but *ready* to give you *much better* things, if you *deſire* them, and are *unſatisfied without* them. Do not take up with theſe, as your *All*; as if you were ſent (as one ſays) like *Swallows* into the World, only to gather a few *Sticks and Dirt* for a *Neſt* wherein to *breed up* your Young, and then *fly away*. God had a nobler

design in Man's Creation, which 'tis our *fault*, that we come short of. 3. Be *Content* with your *meaner State*, you that meet with most *Tribulation in the World.* Keep it always in your Minds, that 'tis infinitely better to have your *Hell*, than your *Heaven* here. Think of things *Present* as *Past*, and of things *Future* as *Present*; for both will quickly be so. Learn to exercise the *Patience of Hope* in the midst of your greatest Distresses; and when God is giving you *Tears to Drink* in the largest quantity, still feed upon his Promise, *Job* 11. 16. *Thou shalt forget thy Misery, and remember it as Waters that pass away.*

SERM.

SERMON VII.

Luke xvi. xxvi.

And beſides all this, between us and you there is a great Gulf fixed; ſo that they who would paſs from hence to you, cannot, neither can they paſs to us, that would come from thence.

THE firſt Part of *Abraham's Anſwer* to the *Rich Man's Requeſt* being diſpatcht in the handling of the Preceding Verſe, which concern'd the *Equity* of a *Refuſal*, I come now to the ſecond Part of it, which holds forth to us the *impoſſibility* of a *Grant*; as he ſhew'd before, that there was *no Reaſon for the doing* of what he deſir'd, becauſe *he had receiv'd his good things, and* Lazarus *Evil*, ſo here (to put a final ſtop to any further Petition of that kind) he ſhews, that it *cannot be done. And beſides all this*, &c. *i. e.* beſides what I have already urg'd, conſider likewiſe this which I am going to add, which may juſtly produce a ſilencing Effect upon thee.

Where we have two Things, an *Aſſertion* laid down, and the *Conſequence* of it. 1. An *Aſſertion* laid down [*Between us and you there is a great Gulph fixed*] particularly. (1.) A

great Gulph. Not like that *ſpace* between the two Hills on which *David* and *Abner* ſtood, 1 *Sam.* 26. 13. For they were both acceſſible through the intermediate Valley; but this Gulph is too *deep* and *wide*. *Thy breach is great like the Sea*, ſays the Prophet to *Jeruſalem*, Lam. 2. 13. But this *Chaſm* in the Text is vaſtly greater. (2.) This Gulph is *fixed*, or eſtabliſht. 'Tis not a *movable* boundary, which may be contracted and enlarg'd, or continued and taken away *at Pleaſure*, but ſtands firm, like thoſe *Mountains of Braſs*, Zach. 6. 1. whereby ſome underſtand the Eternal Decrees and Immutable Purpoſes of God. (3.) 'Tis fixed *between us and you*, i. e. Between *Abraham* and *Lazarus* and the reſt of the glorified in Heaven, and the *Rich Man*, and the reſt of the Damned in Hell; for *both Parties* are here mention'd in the *Plural Number*. The *World to come* is divided into two *contrary Regions* (more contrary than any *Climates* in this World can be) and all *Commerce* betwixt the People belonging to them, is utterly *cut off*. 2. The *Conſequence* of what is here aſſerted; which is twofold; (1.) *So that they which would paſs from hence to you, cannot*. This does not in the leaſt imply, that any of the glorified do *actually* deſire to go from Heaven to Hell, in Pity to the Damned; but the meaning is, that if it could be *ſuppoſed*, that they ſhould deſire it, yet they could not do it; if *Abraham* had been inclinable to ſend *Lazarus*, and *Lazarus* had been willing to be ſent, to miniſter that relief to the

Rich

Rich Man which he requeſted, yet *Lazarus*'s coming to him would have been an inſuperable Difficulty. 2. *Neither can they paſs to us, that would come from thence.* The Damned cannot viſit the Glorified, nor ſtir a ſtep to relieve themſelves; as *Shimei* was to *dwell in his Houſe, and not go forth thence any whither*, 1 Kings 2. 36. They cannot change their *Place*, nor their *Company*, but are tyed, and ſtaked down to both. They *ſeparated* good Men from their Communion here, and they ſhall *not be admitted* into good Men's Communion hereafter; as that murmuring Generation which *deſpis'd the pleaſant Land* of *Canaan*, were never ſuffer'd to ſet a Foot in it, but all their *Carkaſſes fell in the Wilderneſs*, Numb. 14. 32.

Obſ. *The miſerable Condition of damned Souls in the next World is unalterably ſo.* Here

Firſt, Prove, that their Condition is indeed unalterable.

Secondly, Shew whence it is thus.

Thirdly, How reaſonable it is, that it ſhould be thus.

Fourthly, The *USE*.

Firſt, To prove, that the wretched Condition of Damned Souls is indeed *unalterable*. There are ſeveral Arguments which may be drawn from Scripture, for the Evincing, and Corroborating of this Truth. As

1. There is no *Living again* after Death, in ſuch a *Manner* or to ſuch a *Purpoſe*, as before. The Dead Bodies (*'tis* true) will live again, but not till the Diſſolution of the World, and then it will not *mend* the Caſe, but *make it worſe*. What Alteration can there be *for the better* in the ſtate of the Damned, unleſs they could be allow'd to *come back* and *rectifie* the Errors they were guilty of in their former Time of Life? Now this can never be; the Scripture hath declar'd againſt it in many Places. *Job* 7. 9. *As the Cloud is conſumed, and vaniſheth away, ſo he that goeth down to the Grave, ſhall come up no more.* Again, *c.* 16. 22. *When a few Days are come, then I ſhall go the Way, whence I ſhall not return.* If it be appointed to Men *once to Dye*, conſequently they are to *Live but once*; for there is no Life upon Earth, but what ends and terminates in Death. We have but one Life, wherein to *flee from the Wrath to come*, and are not to look for another, when that Wrath hath *overtaken* us.

2. All the *Hopes* of miſerable Sinners *End with their Lives*; which is Evidence enough, that there can be no Alteration of their Condition afterwards. The Scripture ſays, *When a Wicked Man dyeth, his Expectation ſhall periſh*, Prov. 11. 7. And, *They that go down into the Pit, cannot Hope for God's Truth*, Iſa. 38. 18. Every carnal Man and his vain Hope, *dye together*; they uſually *languiſh*, but always *expire*, at the ſame Time. Upon a *Bed of Sickneſs*

Sickneſs they commonly grow *weak* and *faint*; but when the Spirit comes to be reſign'd, they are as the *giving up of the Ghoſt*. A Sinner's hope never *ſurvives* him ſo much as one Moment; and yet why ſhould it not, if after this there were the leaſt poſſibility of a Change? Where any *Poſſibility* is, Hope will ſtill abide, and faſten upon it; and therefore if *all Hope be taken away*, 'tis a plain Sign, that there is not any ground to Encourage or Support it. The *Deſpair* which ſeizes Damned Souls, aſſoon as they leave their Bodies, ſhews their State to be utterly *remedileſs*.

3. The *Door of Mercy* is *finally ſhut* againſt all Perſons *dying* in their Sins. It is *ſhut* againſt all Perſons *Living* in their Sins, but not *finally*. Mat. 7. 7. *Knock, and it ſhall be open'd unto you.* Opening implies a ſhutting; but that which is finally ſhut, is never open'd. Sinner's here are *within the reach* of this Promiſe, if they have Faith to lay hold of it, and improve it to their own Benefit; but this Promiſe is *out of Date*, aſſoon as Life ceaſes. *Afterwards came the other Virgins, ſaying, Lord, Lord, open to us,* (i. e. after the Door was ſhut, they came) *but he anſwer'd and ſaid, verily I ſay unto you, I know you not*, Mat. 25. 11, 12. Hence it is that Chriſt tells us, *Many will ſeek to enter in, and ſhall not be able*, Luke 13. 24. All ſeeking, and ſtriving too, how earneſt ſoever, if the ſeaſon be paſt, will be ineffectual; and the *ſeaſon* muſt needs be paſt, when our *Time in general* is quite ſpent; for the *Day of Grace* (at longeſt) never outlaſted the *Day of Nature*.

4. It

4. It is upon this account, and can be upon no other, that the *Judgment to come* is ſtiled *Eternal Judgment*, Heb. 6. 2. It cannot be ſaid to be *Eternal* in reſpect of the *Continuance of Adminiſtration*, but only with a regard to the *Effect and Iſſue* of it. Tho the *Eternal God* be the Judge, yet the *Act* of Judgment is not Eternal, but the *reſults* and conſequences of it are ſo. *How long* the Day of Judgment will laſt, is a Controverſie which I ſhall not enter into, but leave it among the *ſecret things which belong to God*; this is certain, and without Controverſie, that he will not be *always judging*; for if the *Trial* were to hold always, when ſhould the *Execution* be? But the Judgment which God paſſes upon the Sinner, will be everlaſtingly *Deciſive*, and the Sentence which he pronounces, will be *Irreverſible*. There is no *Appeal* from *this Tribunal* to any other, nor will any *Cauſe* come before this Tribunal a *ſecond Time*; but *that which God does, it ſhall be for ever*.

5. It is for this Reaſon, that *Hell* is ſet forth not only by a *Priſon*, but ſuch an one, as there is no eſcape or *diſcharge from*, The Apoſtle *Peter* ſpeaks of *the Spirits in Priſon*, *i. e.* Souls in Hell, 1 *Pet.* 3. 19. A Priſon, where they are in *ſafeſt Cuſtody*, and can never break away, or obtain a *Releaſe*, Mat. 5. 26. *Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing*. There is no *Goal-delivery* here; the *Debts* which are not *forgiven in this World*, are never forgiven *in the World to come*. The

ſtricteſt

ſtricteſt Confinements on this ſide Hell are not ſo hopeleſs, but that our *Freedom* ſome way or other may be *recoverable*; whereas the *Gates of Hell* are made ſo *ſure*, that the Imagination of getting through them, would be as vain, as the attempt at *Babel*, of *building a Tower that ſhould reach to Heaven*. Every Soul there is put into *ſtronger Fetters*, than thoſe that are *laid in Iron*; Fetters not to be *worn aſunder*, nor *taken off*.

6. The *Devils* are *ſet forth as Examples* of God's intended dealing with unrepenting Sinners. As *they* ſhall never regain the Happineſs which they have loſt, but are condemn'd to perpetual Miſery; So the *Souls* which are *under their influence* now, muſt look to be dealt with hereafter, *Jude 6. The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerv'd in Everlaſting Chains under Darkneſs to the Judgment of the great Day.* God hath *caſt them down* ſo low, that they ſhall never *riſe more*; and this he did immediately, aſſoon as ever they *fell*; and they have never had the leaſt *ſingle offer of Grace* ſince, nor ever ſhall have. Now if God hath been ſo ſeverely and inexorably juſt to ſuch noble Creatures *Superior to us*, in laying ſuch a Puniſhment upon them, not to be remov'd, for their *firſt Offence*, he will certainly not be leſs juſt to thoſe that continue *ſinning wilfully all their Days* under the Means of Eternal Salvation.

Secondly,

Secondly, *Whence* is it that the miſerable ſtate of the Damned is thus unalterable? What are the true and proper *Cauſes* of its being ſo? *Anſ.* We may reſolve it into the *Power* and *Will* of God.

1. The *Power of God* which is *Irreſiſtible*, makes the ſtate of the Damned unalterable. He *by his Strength ſetteth faſt the Mountains, being girded with Power.* Pſalm 65. 6. He *hath eſtabliſhed the Earth, and it abideth.* Pſalm 119. 90. And thoſe *Rocks* which the Prophet calls the *Bars of the Earth*, Jon. 2. 6. Are firmly plac'd by his Almighty Hand, ſo as that no other Hand can move them. The Waters of the *Sea* are kept within bounds of his appointing, which they cannot paſs over; He hath ſaid, *Here ſhall thy proud Waves be ſtayed*, and ſo they are, *Job* 38. 11. Now Hell is as much within the *Verge of Omnipotence*, as any Part of God's Creation; and therefore what can they do, to help themſelves, or *deliver their own Souls*, that have the *ſtrong Lord God to judge them?* They who cannot change any of the *Ordinances* of God in Nature, how will they do to reſcue themſelves from his *Armed Vengeance?* He that is able to Guide and Manage the whole *Courſe of this World*, and bring about his own Glory by every Action and Event, in deſpite of all that does oppoſe it, how eaſily can he *detain* a Company of wretched *Malefactors* under that Wrath which he Dooms them to? Whom he *Binds*, none can *Looſe*.

2. The

2. The *Will of God*, which is *invariable*, makes the ſtate of the Damned to be ſo likewiſe. He is a God, whoſe *Counſel ſtands for ever*, whoſe Purpoſes and Determinations alter not, and *from whoſe Eyes Repentance is hid*. Whatever God wills to be, muſt needs be *ſo* as he wills it; and under all the *changes* and turnings of Providence, his Mind is ſtill but *one*, and that one Mind is moſt infallibly accompliſht. We ſee in the Affairs of this Life many times, repeated endeavours of *emerging out of a low Condition*, which ſtill come to nothing, as Veſſels that are *tugg'd up* a little way againſt a Stream, and then *carried back* again; of which no other Reaſon can be given, but that God hath appointed ſuch a Condition for them. How much leſs can they, of whom God hath ſaid, that they *ſhall be puniſhed with Everlaſting Deſtruction*, 2 Theſſ. 1. 9. Out-live this Deſtruction, and withdraw themſelves from the Eternity of their Puniſhment? If this could be done, we muſt not only ſuppoſe Divine *Power* to be *vanquiſht*, but the Divine *Pleaſure* to be *changed* alſo; for if God do not go back from his declared Reſolution, Sinners can never *ſhake off their Bands of Death*.

Thirdly, How *reaſonable* it is, that the ſtate of the Damned ſhould be thus unalterable?

1. Becauſe they *would not* come under a ſanctifying and *ſaving Change*, while they were in this World. They would not alter their *ſinful*

ſinful Courſe here, and there their *miſerable State* ſhall not be alter'd, tho they would. God is often ſolliciting, urging, requiring, intreating of them now, but they are *obſtinately Bent* againſt it; inſtead of turning *from* their Courſe, they *turn to it*, Jer. 8. 6. As long as God forbears them, their *Hearts are fully ſet to do Evil*, Eccl. 8. 11. And therefore, when he comes to reckon with them, 'tis a very juſt requital, that the *Gulph* ſhould be *fixed*. While Judgment is deferr'd and ſuſpended, they *will go on*, in their Road of Wickedneſs; when Judgment is ripe for Execution, and Execution begins, God *will go on* in his way of threatened diſpleaſure. They would have ſpent an *Eternity in Sin*, if they might have had it to ſpend; they would *never leave off* the purſuing of their Luſts, therefore Wrath will *hold on* the purſuit of them.

2. Becauſe they remain *Impenitent*, even in the midſt of *all their Miſery*. As they find *no Place for Repentance*, ſo they have *no Hearts to it*. Their *Judgments* indeed are chang'd in Hell, but their *Wills* are not; they have abundant *Conviction*, but not the leaſt foot-ſteps of *Converſion*. They are as full of Enmity againſt God, as ever they were, and really as much unconcern'd for the *Evil of Sin*, tho pierced through with the *Evil of Suffering*. Among all their *Weepings and Wailings*, there is not a drop of true *godly Sorrow*. They are as *deſperately Wicked* as before, and diſcover it as they can; like that unconverted *Thief* who *railed* at our Lord Chriſt, when he hung upon

on the *Croſs* by him; to whom the other ſaid well, *Doſt not thou fear God, ſeeing thou art in the ſame Condemnation? Luke* 23. 40. *Anti-chriſtian Idolaters* are the lively *Emblems* of the Damned in this reſpect; for they under all the *Plagues* which are ſent upon them, *Blaſpheme and Repent not*, Rev. 9. 20, 21. *c.* 16. 9, 11.

3. The *Alteration of their Condition* would not make for the better, while *they themſelves* continued *the ſame*. Unleſs they had *other Spirits* given them, it would ſignifie nothing to put them into *another State*. If God were to *try* the ſame Perſons again and again, the *Iſſue* would be ſtill the ſame; as *Pharaoh* after ſeveral Judgments inflicted and recalled, *would not let* Iſrael *go*, and ſo God honour'd himſelf upon him at laſt in his utter Ruine. Souls in that *burning Furnace* are not *melted*, but *harden'd* rather; and what could be expected from a Sinner that is ſtill *incorrigible*, but *freſh Provocations*, if God after he had ſhut him up in Priſon, ſhould ſet him at Liberty again? *New Opportunities* and *Temptations* would infallibly produce more *new Sins*. The Scripture foretells how unſucceſsful Mercies would be, where Sin is yet in Dominion; *Iſa.* 26. 10. *Let favour be ſhewed to the Wicked, yet will not be learn Righteouſneſs*. So that the removal of Judgment from them only, would do them no kindneſs.

4. Sinners can *never make Satisfaction* to the Juſtice of God for *any one* Act or Thought of wickedneſs by *all* that they can ſuffer; and there-

therefore there is a Neceſſity that they ſhould *ſuffer always*. They can never *reſtore* the Honour to God which they have *robbed* him of by Sin; they can make no *Reparation* for the Unrighteouſneſſes and indignities which they have done to him; and being ſuch *inſolent Debtors*, not able to pay what they owe, nor having any *Surety* to do it for them, they can never be *let out*. He who cannot *clear his account* with God, nor ſo much as *begin* to clear it, can find no fault with his being an *Everlaſting Priſoner*. After a Soul hath lain *thouſands of Ages* in Hell, he hath *as much* to anſwer for, as he had at his *firſt Entrance*; there is not *one Line* wiped out of his *whole Score*. The *guilt* of every Sin is *Infinite*, by Reaſon of the Object againſt whom it is committed, and this can never be expiated by the *utmoſt Torments* of a *Finite* Creature.

Fourthly, The USE.

1. *Information.* 1. How *great* muſt he be, who is thus *able to* Deſtroy! Surely the Perfections of God are *deeper than that Hell*, which he caſt Sinners into. *Job* 11. 8. what awful words are thoſe, whereby he expreſſes one part of his Glorious Excellency! *Deut* 32. 40. *I lift up my Hand to Heaven, and ſay, I live for ever.* God ſpeaks here in the form of an *Oath*; and as the Angel ſwore after the like manner by the Life of God, *Rev.* 10. 5, 6. ſo God here ſwears *by his own Life*, to intimate what an Object of dread the *Living God* is to a *periſh-*

periſhing Sinner; for as ſurely as God lives, the Sinner ſhall dye. How *fearful a thing* muſt it be to *fall into his Hands*, out of which every Criminal *would fain flee*, but cannot! *Job* 27. 22. what Conceptions can we have of him, that bear a Proportion to his *terrible Majeſty!* 2. How falſe and groundleſs is that fancy of the *Expiration* of a Sinner's Miſery and Torment *after a limited term!* one of the *Ancients* dream't of a *flaming River*, through which all Creatures were to paſs, (not onely *damned Souls*, but even the *Devils* themſelves) and ſo to be *ſav'd at laſt*. Others ſince his time, have ſtarted ſome fond Opinions of the ſame kind, as if *Mercy* would finally *rejoyce againſt Judgment*, and ſwallow up all in its own embraces. But the *largeneſs* of ſuch Men's *Charity* outdoes the *ſoundneſs* of their Faith; and how reconcileable ſoever this may be to a *ſoft indulgence* in their own Tempers, it contradicts the Scripture-Account of God's inflexible Righteouſneſs, and the ſtate of the World to come. *Abraham* was no ſuch *Comforter* to the *Rich Man*, as to tell him, that he ſhould or might *ſhoot this Gulph* hereafter. 3. What *Madneſs* muſt needs be *in the Heart of every Sinner*, that does not conſider this! the Holy Ghoſt makes uſe of that very Word, and indeed it can be nothing leſs. *Eccl.* 9. 3. That man who goes on in his Sin, till it be *too late* to retire, and knows it will be too late in a little while; who continues *treaſuring up Wrath*, till thoſe Treaſures be *open'd*, which will never be *emptied*, is certainly *beſide himſelf*. It is impoſ-

impoſſible, that reaſon ſhould be exercis'd in this caſe, where is ſo vaſt an *inequality* between what *tempts* to Sin, and what ſhould *deterr* from it. That which allures, is *tranſient*, that which ſhould reſtrain, is *permanent*; the Pleaſure is *ſhort*, and Puniſhment is *endleſs*. 4. What a *bleſſed Security* is it to *Saints in Heaven*, that they cannot *leave* their glorious Habitation, as the *fallen Angels* have done! for undoubtedly, they are as much *Confirmed* in their *Happineſs*, as the Damned in their *Miſery*. As they that are *ſalted with Fire* (*Mark* 9. 49.) are *preſerved*, from Conſumption, ſo they that dwell in *perfect Light*, are free from any *ſhadow of turning*. They *eat of the Tree of Life which is in the midſt of the Paradiſe of God*, *Rev.* 2. 7. and they who once eat of that Tree, can *dye no more*. After they are enter'd upon the *Poſſeſſion* of their Inheritance, they can never *forfeit* it, nor be *thrown out* of it; No *Convulſions* can ſhake theſe *Pillars in the Temple of God*. They are above the reach of *Temptation*, and the *poſſibility of Sinning*; and all the ſpiritual Enemies which aſſault and diſturb them now, they ſhall *not ſee again any more for ever*. After a *ſtormy Voyage*, we ſhall ly ſafely *at Anchor* in that *Port*, and never be *driven* from it.

2. *Exhortation*. 1. Put not off the *working out of your Salvation* to the *laſt Extremities*. Do not ſay concerning the *Councels* of God, as *Huſhai* concerning that of *Ahithophel*, 2 *Sam.* 17. 7. That they are *not good at this time*. *It is high time* to obey thoſe *preſent calls*, which e're

ere long you will be *out of a Capacity* of obeying. Break off your *Agreements with Hell* now, hereafter your *Bands* will be made *too ſtrong to be broken.* The *Critical Seaſon* of Death and Judgment are at Hand, when you will inevitably ſee that *Salvation which is of God*, or that *Deſtruction which is of your ſelves.* Who therefore would deferr the Settlement of the Affairs of his *Soul*, that lives ſo uncertainly *in the Body*, and muſt expect at his Seperation *from it* (if his Peace be not made before) to be *torn in Pieces* by an implacable Revenger! 2. Put forth your Selves, and your *whole Strength to the uttermoſt*, while you *may*, in the Service of God; becauſe your Opportunities for it will ſoon *ceaſe* in this world *for ever.* The ſilent and ſwift approaches of the *Night*, ſhould quicken our diligent Improvements of the *Day.* Neglect nothing now, which you will vainly wiſh *had been perform'd*, when the Hour comes that your *Time ſhall be no longer.* This Conſideration ſhould ſtir us up to Act moſt induſtriouſly; for *ſlothful Servants*, as well as they that are more groſly *wicked*, bewail their Folly to no Purpoſe in a miſerable Eternity. *Whatſoever thy Hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave*, Eccl. 9. 10. If you are remiſs and ſuperficial *now*, you cannot mend it *then.* 3. Learn to be *ſtedfaſt and unmoveable* in your courſe of Duty. Let nothing perſwade you to *change your God*, but *cleave with full purpoſe of Heart to him.* The Proſpect of an *Eternal*

World, where our Lot muſt remain always the ſame, ſhould make us very firm, *reſolved Chriſtians*. When the Devil tempts you to *go back* from Chriſt, remember what it is to be irrevocably condemned to a *departure* from him. You who are *looſe and wavering* in your Obedience now, will be *chained faſt* enough hereafter under a load of unpardonable Guilt. Nothing can *undo* your Shackles then, and therefore why ſhould any thing *carry you away* from your preſent Duty? 4. Keep your *diſtance* from thoſe Perſons in this World, from whom you look to be *everlaſtingly divided* in the next. As Sinners will never know the worſt of what they ſhall *ſuffer*, ſo it will be good for us to have no Acquaintance or Concern with what they *do*. Their *Breath* (which *ſmells* of the *Infernal Sulphur*) ought to be *ſtrange to us*. There is to be a *Gulph* between us at the laſt, and for that Reaſon there ſhould be no *unneceſſary Fellowſhip*, or *choſen Familiarity* now. *Enter not into the Path of the Wicked*, Prov. 4. 14. If you expect that *your End* ſhould differ ſo much from *theirs*. It is certainly moſt abſurd to *Aſſociate* with them on Earth, who are to be *baniſht ſo far off* in Hell.

SERM.

SERMON VIII.

Luke xvi. xxvii, xxviii.

27. *Then he ſaid, I Pray thee therefore, Father, that thou wouldeſt ſend him to my Father's Houſe;*

28. *For I have five Brethren, that he may teſtifie unto them, leſt they alſo come into this Place of Torment.*

THE *firſt Petition* of the *Rich Man* which more directly and plainly concern'd *himſelf*, being rejected, and that Rejection juſtified and ſupported by very convincing Reaſons (which have been conſider'd) we have here before us a *ſecond* Requeſt from the ſame Perſon, which does ſeemingly referr not ſo much to himſelf, now in Hell, as to *thoſe whom he left behind him* upon Earth. He found he could not ſucceed in the other Matter, and ſo he tries whether he can prevail in this. *Then he ſaid, I pray thee therefore, Father*, &c.

In which Requeſt we may take Notice of five things. 1. The *Meſſenger* whom he ſues for. [*That thou wouldſt ſend him*] i. e. *Lazarus*; the ſame Perſon whom he begg'd to have diſpatch't upon the former Errand, *v.*

24. How uſeleſs and burdenſome ſoever this poor Beggar was thought to be while he liv'd, (*of whom* really the *World was not worthy*) we find, there were more *good Offices* than one, which he was judg'd capable of performing after Death. So, many times a *double Honour* and Reſpect is paid to the Names and Memories of *departed Saints*, when Men have learnt by Experience, that the want of their Service is not to be ſupplied ſo well by any others; their Enemies very often, who have haſten'd them to their Graves, have *wiſh'd them alive* again, and felt the need of their Aſſiſtance; as that wicked *King of* Iſrael wept over the Face of dying *Eliſha*, 2 Kings 13. 14. 2. The *Place* which he would have had him ſent unto; [*To my Father's Houſe*]. As if he, who lay neglected at the Gate before, might Promiſe himſelf better Entertainment now; *Lazarus* had been trampled on and ſpurn'd at, as an *ungrateful Spectacle*, now he is invited to make a Viſit, as a deſirable and *welcome Gueſt*. Thus our *Lord Chriſt*, whom *his own would not receive*, while he went up and down among them, foretels that there would be a Time, when they ſhould ſay, *Bleſſed is he that cometh in the Name of the Lord*, Matth. 23. 39. 3. The *Occaſion* of asking this; [*For I have five Brethren*]. Whether theſe were ſtrictly ſuch as deſcended from the *ſame Parents*, or *remoter Kindred* (who in Scripture are frequently ſtiled *Brethren*, as *Mat.* 13. 55. and many other Places) and whether there were preciſely *ſo many* of them, or only a definite

finite and *certain number* put for an *uncertain*, is not material. There were ſome *remaining Branches* of a diſſolute Family, that follow'd the ſame Courſe, and trod in the ſame Steps, as this *Rich Man* had done; which is no unuſual thing in the *Tents of Wickedneſs*. When *one* is ſnatcht away, there are ſtill *others* that keep up his ungodly Cuſtoms, and inherit the *Vices*, as well as *Eſtate* of their wretched *Predeceſſor*; as is ſaid, *Pſalm* 49. 13. *This their Way is their Folly, yet their Poſterity approve their Sayings.* 4. The *Meſſage* which he would have him deliver [*That he may teſtifie to them*] 'tis implyed, what the *Matter* of his Teſtimony ſhould be; *viz.* The Evil and Danger of *their preſent Practice*, backt with an Account of what the *Rich Man* himſelf was now *actually enduring* for thoſe very Sins in which they yet liv'd. *Q. d.* "Let *Lazarus* "be a *Preacher of Righteouſneſs* to that lewd "Generation whom I am taken from; let him "tell them that which he knows of what I "feel, and repreſent my woful and diſtreſſed "Caſe with all thoſe Circumſtances of Horror, which ſuch an *Eye-witneſs* is better able "to deſcribe than another Perſon. 5. The *End* for which he deſir'd it; [*Leſt they alſo come into this Place of Torment*]. He knew that his *Brethren muſt* come thither as ſurely as himſelf, if they went on in the ſame Road, and therefore he ſought to have this *extraordinary Means* applied for Prevention. He reckoned, that while they were *joyned to the Living*, there might be *Hope* concerning them;

if they were brought to *Repentance*, they might eſcape his Doom; and this was what he aimed at in the preferring of his Petition on their behalf. But here the difficulty lyes, how this muſt be underſtood; whether the *Rich Man* had not really more reſpect to himſelf, than his five Brethren, and whether he askt not this ſingular Favour rather for *his own ſake*, than *theirs*, who were ſtill alive. For, 1. It is moſt undoubted, that there is no real *Charity* among the Damned to the Souls of their Survivers, nor any true *Zeal* for their Salvation; they that have finally loſt their own Souls, are not ſincerely ſollicitous about the welfare of other Men's. Can any ſuch *good thing* be found in Hell, which is the very *Sink* and *Center* of all Manner of Evil? No certainly. 2. It is poſſible indeed, (as ſome have thought) that there may be common *Remnants of Humanity* in the reaſonable Nature, and that theſe may produce a few workings of Affection and Compaſſion towards thoſe that have been dear to them, if they be likely to ſuffer with them. But however, 3. It is moſt probable, that the *main Reaſon* which ſwayed the Rich Man to the making of this Requeſt, was the fear of the *Aggravation of his own Torments*, by the continued Sin and future Damnation of his now living Brethren; he expected to fare the *worſe*, and ſuffer the *more* by their Means, if they were not reclaim'd. So that whatever deſign was pretended or appear'd at the firſt ſight, this regard to *Self* was at the Bottom.

Obſ.

Obſ. *Sinful Relatives and Companions help to add to the Miſery of the Damned.* Here

Firſt, Shew in General, that the Miſery of the Damned is capable of Addition.
Secondly, How ſinful Relatives and Companions particularly add to it.
Thirdly, Why they ſhall do ſo.
Fourthly, The *USE*.

Firſt, To ſhew in General, that the Miſery of the Damned is capable of *Addition*; that their Torments may be *increas'd* in the Place of Torment; their Furnace made *hotter*, and their Flame *more vehement*.

1. The *Devils* are already *tormented*, and yet are in Expectation of *further Torment*. As is intimated by that Queſtion of the *Unclean Spirits* to *Chriſt*, Mat. 8. 29. *Art thou come to Torment us before the Time?* Not that they are now *at eaſe*, (for they are ſaid to *ſeek reſt and find none*, c. 12. 43.) But there is a *ſet Time* which they look for, when they ſhall be *more uneaſie*, than they now are. Tho now they are under actual *Execution*, yet ſtill they are kept to be brought forth to a Day of *greater Wrath*. Hence they are ſaid to *tremble*, Jam. 2. 19. which Springs from their fore-knowledge of ſome *Evil to come* determined againſt them, and hitherto not inflicted. By parity of Reaſon, we may alſo conclude, that they who have their miſerable

Portion with Devils, do not receive all that Portion *at once*; but *new Scenes* of Vengeance may preſent themſelves one after another, and the *Floods* of Divine Wrath in that *Bottomleſs Pit* where they are caſt, may (like the *Waters of the Sanctuary*) riſe ſtill *higher and higher*.

2. The *Plagues* which are *laid up in ſtore* with God, are not to be *exhauſted*. Tho the Souls in Hell may truly ſay, that God hath *ſet them up for his Mark*, and he is always *ſpending his Arrows upon them*, yet his *Quiver* is always *full*. It can never be ſaid, that He hath *gone to the utmoſt* in puniſhing, ſo that he can go no further. How often is that Threatening repeated, in *Levit.* 26. *I will puniſh you yet ſeven times more! Seven* is commonly taken as a number of *Perfection*, and ſo uſed in the Scripture; and therefore new *Degrees* (if not *Kinds*) of Puniſhment may be executed everlaſtingly. Unleſs a Man could *ſee to the End* of Infinite Diſpleaſure, He can never tell when he *is* as miſerable as he *can be*. In this Sence, God's Judgments are a *great Deep*, and he hath *freſh Vials* to pour out continually. It is the promiſed Happineſs of Saints, that the *Lamb ſhall lead them to Living Fountains*, Rev. 7. 17. Rewarding Mercy, and revenging Juſtice, make their ſeveral Diſtributions from a *boundleſs Stock*.

3. The *new Sins* which are committed *in Hell* it ſelf, call for an Addition to the Sinner's Miſery. As they who are in a ſtate of endleſs Rewards, are *ſtill ſerving* of God, ſo they

they who are in a ſtate of Puniſhment, are ſtill *ſinning* againſt him; they do not only *not repent* of their *old ſins*, but they *go on*, *adding* new ones every Moment. And is it to be ſuppos'd, that theſe Sins ſhould eſcape *unpuniſht*, or that the Puniſhment of ſuch new Sins muſt be *included* in the Puniſhment of the old ones? Why ſhould not the ſame Hell have an *Acceſſion of Heat*, as the ſame Soul *burns* with greater Rage and Fury againſt God? What Reaſon is there, that their Miſery ſhould be *at a ſtay*, when their Wickedneſs is *increaſing?* Juſtice ſeems to require, that their *Sorrows ſhould be multiplied* in Proportion to their Sins; on the ſame account, that they who are *greater Sinners*, receive *greater Damnation* than the reſt. *Mat.* 23. 14. It will be *more tolerable* for ſome than others, (tho poſitively intolerable for all) and ſo it may be more tolerable at the *beginning* of their Miſery, than in the *progreſs* of it.

Secondly, How *ſinful Relatives* and *Companions* particularly add to the Miſery of the Damned. *Anſ.* Two ways; by their *Sins* while they live, and by their *Society* when they dye.

1. The Miſery of the Damned is augmented by the *Sins* of their Relatives and Companions while they *live*. Tho they that are in Hell, be *ignorant* of what is done on Earth, and cannot *now* be *acceſſory* to it, yet we are to conſider what they have contributed to it

here-

heretofore, and how thereby they may be yet *Partakers of other Men's* preſent *Sins*. Tho *they* be now ſeparated from them in *another* World, the pernicious *influence* of what they did in *this*, may ſtill continue. And ſo God juſtly viſits the Sins of the *Living* upon the *Dead*; for he is ſaid to *give to every one*, not only *according to his Ways*, but *according to the Fruit of his Doings*, Jer. 32. 19. The *Fruit* of our Doings may appear a long time after we are *gather'd to our Fathers*; Men may *ſow thoſe poyſonous Seeds* now, which will *ſpring up and bring forth* many Years hence, when they are *dwelling in the Duſt*. The Sins of thoſe that out-live us, may be in great meaſure the *Effects* of ours, and therefore we may be made to ſuffer *for* them. Particularly

(1.) The Sins of Survivers may be very much owing to the former *Perſwaſions and Encouragements*, which they had from thoſe that are gone before them. *Jeroboam*, upon the Revolt of the Ten Tribes to him, ſets up two Golden Calves, one in *Dan*, the other in *Bethel*, and the People were quickly induced to go and worſhip before them, and this *Idolatry* laſted ſo long after his *Deceaſe*, (even till they were carried Captive by the *Aſſyrians*, 2 *Kings* 17. 22, 23.) that the Holy Ghoſt ſeldom mentions his Name, without this infamous Addition, *who made* Iſrael *to Sin*. Corrupt Nature leads Men to *walk in the Counſel of the Ungodly*, when the *Counſellours* themſelves are *periſhed*; now tho they that follow the wicked Suggeſtions of others ſhall

bear

bear their own Burden, yet there is a guilt derived upon the *Tempters* too. Luſtful *Ammon* ſuffers for the debauching of his innocent Siſter, but ſubtil *Jonadab* bears *his Iniquity* alſo for prompting and adviſing him to it; and was his *own Enemy* in being *ſuch a Friend* of that wanton Prince, 2 *Sam.* 13. 3. So, tho *Ahab* be mark't out as a *Monſter* in Wickedneſs, yet 'tis alſo mention'd, that *Jezebel his Wife ſtirr'd him up*, 1 Kings 21. 25. The oftner any Souls are taken in *Snares* which we *have laid*, the worſe it will be for us.

(2.) Survivers Sin many times by the *Aſſiſtance* of their ſinful Predeceſſors. A wicked Man, while he Lives, does often help to furniſh others with *fewel* for thoſe Luſts, which are not *extinct* ſo ſoon as he. The giving of *large Eſtates* to diſſolute young *Prodigals*, that have no Senſe of Religion, nor common Sobriety to govern them, is putting of a *Weapon* into their Hands, wherewith they will certainly *fight againſt God*. The Devil could not have had ſo much *Service* from ſuch Perſons, if they had not been ſupplied with *materials to Work upon*. This will turn to a *ſad account*, not only to themſelves, but to thoſe that were the *Diſpenſers* of this abuſed Subſtance. It is a dreadful thing to be charged with the *maintaining* and ſupporting of the Wickedneſs of thoſe that live after us, and ſtand up in our Room; when it may be ſaid, that this or that *Abomination* had never been committed, if we had not *provided the Means* whereby to bring it forth.

(3.) Sur-

(3.) Survivers Sin oftentimes after the *ill Examples* of thoſe whom they ſucceed. *We will do* (cry the rebellious *Jews*) *as we have done, we and our Fathers*, Jerem. 44. 17. Their *Fathers* were then Dead, but their *bad Preſidents* (it ſeems) were of force ſtill; the *foul Copy* which they *ſet*, was eagerly *tranſcrib'd* by thoſe that ſprung out of their Loins. Such *Imitations* are very natural; if we have ſeen others *driving* towards Hell, who are now arriv'd at that miſerable Stage, we have a ſtrong *byaſs* within us which *draws* us the ſame way. But *wo to them by whom* this Evil *comes*; they who are the *Originals* of it, will ſuffer the more *for their ſakes* whom their wretched Pattern hath *miſled*. There have been Multitudes in the World, that have not only *fallen by their own Iniquity*, but have *ſunk the deeper* into Hell, by others *falling upon them*, to whom their Iniquity hath been a fatal *ſtumbling Block*. The more a Sinner's *ways are learn't*, the more his Puniſhment is height-en'd.

2. The Miſery of the Damned is increas'd by the *Society* of their Relatives and Companions when they *dye*. This will appear, if we conſider theſe three things.

(1.) If there be any *Impreſſions of Tenderneſs* and Kindneſs left in Damned Souls, the *Miſery of thoſe* that have been dear and delightful to them, will aggravate *their own*. Whatever Pleaſure ſome *Deviliſh* Minds may take

take in the Ruine of thoſe whom they *hate*, yet the Deſtruction of thoſe whom they *Love*, will be tormenting. To ſee the Calamities of any Perſons, whom our Affections are peculiarly ſet upon, is a *wounding Spectacle*; to have the *deſire of our Eyes* put upon the Rack *before our Eyes*, is enough to *cut us to the Heart*; as the *Sons* of Zedekiah were *ſlain* in his ſight, before they *put out his Eyes*, 2 Kings 25. 7. *David* tells *Huſhai* for this Reaſon, when he was flying from *Abſolom*, that *if he paſſed on with him, he would be a burden to him*, 2 Sam. 15. 33. That Company which otherwiſe would be the greateſt *Pleaſure*, adds to our *Affliction*, when they are made to *ſuffer with us*. They muſt be very unnaturally *barbarous*, who ſhould chuſe to have their deareſt Friends *involved* in the ſame Puniſhment with them, rather than *exempted* from it. It argues *utmoſt Cruelty* of Spirit, to be *eaſed* by others *partaking* in our Miſeries.

(2.) The *ſight* of thoſe whom they have *ſinned with*, is a *freſh revival* of their own Guilt; like the *caſting of the Carkaſſes* of Idolaters *upon the Carkaſſes of their Idols*; as is threaten'd, *Levit.* 26. 30. The moſt *dreadful Objects* to an awakened Sinner here in *this* World, are ſuch as have been the *beloved Partners* of his former Wickedneſs; but it is much more ſo in the *next* World. When *Amnon* had ſatisfied his Luſt upon his Siſter *Tamar*, he could not endure her any longer in his *Preſence*; he that was ſo *Sick* for her before,

before, that he could not live without her, was now as hasty in *sending her away*, 2 Sam. 13. 17. *Put now this Woman out from me, and bolt the Door after her.* He refuses to call her Sister, but with a kind of Disdain and Abhorrence, *this Woman*; and she must be put out *now*, instantly, without any delay; and the Door must be *bolted* after her, as if he were resolv'd to see her no more. Tho the Sins of the Damned are *ever before them*, and 'tis impossible that they should forget them, yet it would be a kind of *Negative Comfort*, to have all that joyned with them in those Sins, *buried out of their view*. Their unavoidable perpetual Converse with *such*, is as bad as their *fellowship with Devils* themselves; for hereby all the *Circumstances* of their past profligate Lives will be every moment plainly represented.

(3.) It is not to be doubted, but that when *Brethren* and *Fellow-workers*, *in Iniquity* meet in Hell, they will be always sharply *upbraiding and reviling* one another. They will not only *curse God* for preserving them in being, yea and for bringing them into being, but more justly and deservedly Curse those also, who have been any way the *Instruments* and *Occasions* of bringing them to that Place of Torment. As *Joab* once charged *David* with *loving his Enemies, and hating his Friends*, 2 Sam. 19. 6. So it may be truly said of refractory Sinners, while they are on this side of Hell; they are *angry* with those that would *divert* them from their Evil way, and *pleas'd* with

with such as *promote* them in it; which is indeed to do, what *David* was accus'd of doing. But hereafter their Note will be chang'd; they will most *bitterly exclaim* against those very Persons, of whom they are now most *passionately fond*; they will cry out of them as the *Murderers of their Souls*, who have been the *Patrons* and *Abettors of their Sins*; and these *mutual* Reproaches and Invectives will be the dismal Employment of their Eternity.

Thirdly, Why shall the Misery of the Damned be aggravated after this Manner. I will only propose these two *Reasons* of it.

1. Because God does in Infinite *Wisdom* often chuse to *punish* Men in that wherein they do *offend*; so as to punish them not only *for* their evil Works, but *by* them. It tends most remarkably to the Glory of God's *Justice*, when the *Rod of the Wicked* is made their *own Scourge*, and their Plagues *grow out of* their Provocations. As *David*'s sinful *Indulgence* to *Absolom* and *Adonijah* was punisht in their *Rebellion* and *Usurpation*; He *let loose the Reins* to them, and for a requital, they would have *run away with his Crown*; so here, Wicked Men by the *Propagation of Sin*, do also propagate *their own Misery*; they turn *Corrupters* of others, and God makes them suffer by those whom they have *corrupted*. The Evil which they spread, *recoils* upon themselves; as a *Candle* that *sets Fire* to an heap of combusti-

ble

ble Matter round about it, is the ſooner *melted* in a Flame of its *own kindling*.

2. God chuſes likewiſe oftentimes to *puniſh* Men in that wherein they moſt *delight*. He is never more magnified, nor the Sinner more confounded, than when the Sinner's *chiefeſt Joy* is turn'd into his *greateſt Sorrow*. Licentious Company is the carnal Man's *Heaven in this World*, and yet the ſame Company will be an ungrateful Ingredient of his *Future Hell*. They that *live without God*, never think themſelves ſo *Happy*, as when they are converſing with thoſe who are like themſelves; and hereafter this very thing will render them the more extreamly *miſerable*. So it frequently happens in the Courſe of God's Providence here, that a Man's *miſtaken Comforts* prove his *real Croſſes*; and what he once embrac'd with greateſt *eagerneſs*, he afterwards unwillingly poſſeſſes with greateſt *Vexation*. As *Judas* threw down the thirty *Pieces* in a rage, which he ſo greedily coveted before, *Mat.* 27. 5.

Fourthly, The *USE*.

1. *Information*. 1. No *ſolitude* upon Earth ſo ſad, as the *Society* which is in Hell. The *Wo of being alone*, is a Mercy and a *Priviledge*, in Compariſon of their more wretched Converſation there. Retirement and Separation from a Man's pleaſant Companions is accounted very *grievous* now, whereas hereafter it would be truly *deſirable*. What *Job* complained

ed of, c. 19. 13. The Damned Soul might rather be thankful for, if God would *put his Brethren and Acquaintance far from him.* It would be better to take an *Everlasting Farewel* of them at Death, than to *behold them any more* after it. He that *wanders in Deserts and Mountains,* lives in *Paradise,* to him that is under the necessity of renewing such afflictive Converse. 2. No Company can be an *Argument to Sin,* which is an *Addition* rather than *Abatement of Suffering.* How unreasonable *to follow a Multitude in doing Evil,* Exod. 23. 2. When *Multitude* will not help us in the *bearing of Evil,* but the contrary! *Conformity* to others in their wicked Practises is no more an *excuse,* than *Communion* with others in their Punishment is a *Satisfaction.* To Plead our going along with the *Stream* or *Crowd* of those whom we know and have most Temptation to be influenc'd by, will not *cover our Guilt*; and to be turned into Hell among such at last, will not procure us any *Contentment,* but increase our *Impatience.* That should not be a Motive to *allure,* which will be a means of *Trouble.* 3. The *Blood of Souls* is an *heavy Burden*; and 'tis every one's great concern to *keep himself pure* from it; for we see, even the Damned would *heave it off,* if they could. It is a doleful thing, to have the *Temporal Death* of any other Person lying at our Door; the *old Prophet* at *Bethel* who had seduced the *Man of God,* and was made to pronounce the sad Sentence against him

for his Compliance, 1 Kings 13. 21, 22. mourned over his *torn Carkass* with a *bleeding Heart*, v. 29, 30. Because he had by his false Insinuations brought him to that unhappy and untimely End. But what is the *Body* to the *Soul*, or a *Mortal Life* to *Immortality*? *Spiritual Blood-guiltiness* is of a much *deeper Dye*; which we need to pray more earnestly and endeavour more carefully, to be deliver'd from.

2. *Exhortation.* 1. Look to the *Piety* and Religion of *your Families*, as well as *personal Holiness*; that they may be *Fellow-heirs* with you, and *Partakers of the same Grace*. Let every one execute *Joshua*'s Resolution as far as is possible; *Josh.* 24. 15. *As for me, and my House, we will serve the Lord.* It was a very commendable thing in the *two Tribes and half*, when they built the *Altar of Witness*, that *their Children in after times might not be made to cease from fearing the Lord*, c. 22. 25. Where *Age* gives a *preheminence*, improve it for God, and not for the Devil; like *Lot's eldest Daughter*, who was the *Ringleader* in that abominable *Incest*, to her *Younger Sister*, Gen. 19. 31, *&c.* 2. *Cut off all the occasions of Sin* from *others* as well as *your selves*, as much as you can. Take heed of doing any thing, which may probably become (like *Gideon's Ephod*, Judg. 8. 27) *a snare to you*, or to *your House*. There is one thing especially very pernicious, which they

that

that *profeſs a Subjection to the Goſpel*, are too little ſcrupulous of; viz. *unequal Yoking* with thoſe that believe not. The ſinful *Marriages* of Holy and Prophane Perſons are many times puniſht in the Wickedneſs of their *Poſterity*. The Son of the *Iſraeliti ſh* Woman, whoſe Father was an *Egyptian*, prov'd a *Blaſphemer*, Levit. 24. 10, 11. *Solomon* had but *one Son* by his vaſt number of Wives and Concubines, and that one deſcending partly from an *accurſed People*, was too like unto them; It is twice mention'd that *Rehoboam*'s Mother, was *Naamah*, *an Ammoniteſs*, 1 Kings 14. 21, 31. 3. *Suppreſs* the Sins which you cannot *prevent*, to your very uttermoſt. Ungodly *Secrets* are not to be *kept*, out of a fooliſh tenderneſs, but faithfully and impartially *reveal'd*. It is recorded to *Joſeph*'s Honour, that he *brought to his Father the Evil report* of his lewd Brethren, *Gen.* 37. 2. The neareſt Relations were *not to be pitied*, nor *ſpar'd*, nor *conceal'd* in the Caſe of Enticement to Idolatry, *Deut.* 13. 8. *Inferiors* muſt *diſcover* Sin, and *Superiors* ought to *puniſh* it. *Eli*'s *Houſe* was to be *judg'd for ever*, *becauſe his Sons made themſelves Vile*, *and he reſtrained them not*, 1 Sam. 3. 13. His Power was great, not only as a *Parent*, but a *Magiſtrate*, and their Facts notorious; he *heard of them from all the People*, c. 2. 23. Yet he did but *ſoftly rebuke*, what he ſhould have *ſeverely corrected*. Let us therefore diſcharge our

Consciences towards all under our Authority or Influence, that if they do perish, we may be *guiltless*; and then, tho their *feared* Misery be our *Affliction* now, their *actual* Misery will not lessen our *Happiness* at last.

SERM.

SERMON IX.

Luke xvi. xxix.

Abraham *ſaith unto him, they have* Moſes *and the Prophets; let them hear them.*

A *New Petition* being preferr'd by the *Rich Man* to *Abraham* in the two foregoing Verſes, wherein he implores the *ſending of* Lazarus *to teſtifie to his five Brethren at his Father's Houſe*; theſe Words contain *Abraham's Anſwer*, wherein he gives the like *repulſe* to this Requeſt, as he had done to the former, and ſo the miſerable Supplicant is left unſucceſsful in both. The Scope of what is here ſaid, is to let the *Rich Man* know, that his ſurviving Relations had *ſufficient Notice* and Warning already, if they would take it, not to come to that Place of Torment, where he now was; and therefore there was no *real need* or juſt occaſion to Alarm them by ſuch an extraordinary Meſſenger; *Abraham ſaith unto him*, &c.

Here are two things to be conſider'd; the *Means* vouchſafed to the *Rich Man's Brethren*, and the *Improvement* required of them.

1. The *Means* vouchſafed. [*They have* Moſes

Conſciences towards all under our Authority or Influence, that if they do periſh, we may be *guiltleſs*; and then, tho their *fear'd* Miſery be our *Affliction* now, their *actual* Miſery will not leſſen our *Happineſs* at laſt.

SERM.

SERMON IX.

Luke xvi. xxix.

Abraham *ſaith unto him, they have* Moſes *and the Prophets; let them hear them.*

A *New Petition* being preferr'd by the *Rich Man* to *Abraham* in the two foregoing Verſes, wherein he implores the *ſending of* Lazarus *to teſtifie to his five Brethren at his Father's Houſe*; theſe Words contain *Abraham's Anſwer*, wherein he gives the like *repulſe* to this Requeſt, as he had done to the former, and ſo the miſerable Supplicant is left unſucceſsful in both. The Scope of what is here ſaid, is to let the *Rich Man* know, that his ſurviving Relations had *ſufficient Notice* and Warning already, if they would take it, not to come to that Place of Torment, where he now was; and therefore there was no *real need* or juſt occaſion to Alarm them by ſuch an extraordinary Meſſenger; *Abraham ſaith unto him*, &c.

Here are two things to be conſider'd; the *Means* vouchſafed to the *Rich Man's Brethren*, and the *Improvement* required of them. 1. The *Means* vouchſafed. [*They have* Moſes

ſes *and the Prophets*]. Theſe two *Moſes and the Prophets*, are frequently put together, as comprehenſive of the whole *Old Teſtament*, *John* 1. 45. *Acts* 26. 22. Or (which is the ſame thing) the *Law and the Prophets*, as it is expreſt in other Places, *Mat.* 7. 12. *c.* 22. 40. The one being the *beginning*, and the other the *end* of that ſacred Volume, which take in all the reſt between them. But how could it be ſaid, that they *had Moſes* and the Prophets, whereas they were Dead ſo long before their Time? *Anſ.* (1.) They had their *Writings*, which ſupplied the Place and Room of their *Perſons*. The ſame God who *ſpake* originally *to Moſes Face to Face*, Exod. 33. 11. And *by the Mouth of his Holy Prophets*, Luke 1. 70. Did alſo *guide the Pens* of thoſe who Recorded what was ſpoken; ſo that *all Scripture* is truly ſaid to be *given by Divine Inſpiration*, 2 Tim. 3. 16. The Word *Written* is equivalent with the Word *ſpoken*; and being written by the Direction and Appointment of God himſelf, is *as much to be believ'd*, as if the firſt Speakers of it from God were now alive. (2.) They had theſe Writings *publickly Read and Expounded* to them. The *Prophets were read every Sabbath-day*, Acts 13. 27. And ſo was *Moſes read in their Synagogues in every City*, c. 15. 21. Which reading was alſo accompanied with ſome Explication; (as indeed it ſeems reaſonable that it ſhould be) for after the return from the Captivity, they are ſaid to *give the ſence*, Neh. 8. 8. And on this account the People are bid-

bidden to *ſeek the Law at the Prieſt's Mouth*, Mal. 2. 7. The Prieſts being by their Office (when duely Executed) the *Living Interpreters* of the *Deceaſed Holy Writers*. So that God having provided ſuch a *Compenſation* for the Deaths of *Moſes* and the Prophets, they might be ſaid to enjoy them ſtill. 2. The *Improvement* required. [*Let them hear them*] This is not to be underſtood as a bare *Permiſſion* of what they *might* do, but as a *Command*, ſignifying what they *ought* to do; as they had the *Opportunity* of hearing, ſo they were *oblig'd* to lay hold of it. But is it not to be rationally ſuppoſed, that theſe *Brethren* of the *Rich Man* did *hear* Moſes and the Prophets, as they were Men of *Iſrael*, and educated in the *Jewiſh Religion*, and conſequently frequenters of the *Publick Worſhip*; and therefore why ſhould *Abraham* urge the doing of that which was already done? *Anſ.* So did *David* undoubtedly, during his *Impenitence* for thoſe hainous Sins of Adultery and Murder, go to the ſervice of the Tabernacle, and the hearing of the Law, but he heard to no purpoſe all that Time. The meer *hearing of the Ear* is not enough, as is plain from Multitudes of Texts, *Mat.* 7. 26. *James* 1. 22. And therefore *ſuch* Hearing cannot be all that is intended; but hearing ſo as to *come to Repentance*, and bring forth anſwerable Fruits; to *receive Inſtruction*, in order to Reformation; to *bear and be wiſe, and guide our Hearts in the Way*, as *Prov.* 23. 19. to hear and yeild Obedience, or elſe we do but *offer the Sacrifice of Fools*, Eccl. 5. 1.

Obſ. *As the having of the Word preacht is a ſpecial Priviledge, ſo the hearing of it is an important Duty.* Here

Firſt, Shew, that the hearing of the Word is a ſpecial Priviledge.

Secondly, Wherein that Priviledge lies.

Thirdly, What an important Duty the hearing of it is.

Fourthly, How this Duty is to be perform'd.

Fifthly, The *USE*.

Firſt, To ſhew, that the *having* of the Word with us, is indeed a *ſpecial Priviledge*. This is eaſily prov'd, if we ſeriouſly conſider theſe four things.

1. There are *Multitudes* in the World, that *have it not*, to whom it might have been ſent, as well as unto *us*, if it had pleaſed God to Order it ſo. As the *Jews* of old, were favour'd in this reſpect *above all the Families of the Earth* beſides, ſo it is now with the *Chriſtian World*, and with *this Part* of it above many others. Whether we compare our ſelves with the *Heathen*, or *Antichriſtian* World, we cannot but perceive, that we are highly priviledg'd. 1. With the *Heathen* World; who tho they have ſomething of the *Law written on their Hearts* (enough to leave them *without Excuſe* in the tranſgreſſing of what they know) yet it is ſo wofully

blotted

blotted and deprav'd, ſo broken and defective at the beſt, that they may be ſaid to know nothing in Compariſon of us. A *Candle* is not ſo much inferior to the *Sun*, as the *Light of Nature* ſhining in its greateſt clearneſs, comes ſhort of *Scripture*. We therefore, who are *called out of that Darkneſs* in which they *ſit*, reap a vaſt Advantage which they want, in having the *Oracles of God committed to us*. 2. With the *Antichriſtian* World, whoſe wretched Inhabitants are reſtrained from *opening this Book* or *looking therein*. It is *ſealed up* from them in an *unknown Tongue*, and even in that Tongue *falſified by a very corrupt Tranſlation*. They are forbidden to meddle with this *Tree of Knowledge* of which we may *eat*; and what *Fruit* their deluding *Teachers* pretend to *gather from it*, is *poyſon'd* with abominable mixtures before it comes to their Hands. A free and *unlimited Uſe* of our *Bibles* is our Glory, as *Proteſtants*; and on the other ſide, that which is commonly learnt by *Popiſh Sermons*, needs to be unlearn't, and *pull'd down* again, by them that would be *built up to the heavenly Inheritance*.

2. They that have not the Word, are deſtitute of that which in God's *uſual and ſtated Courſe* is *requiſite to Salvation*. What ſtrange and *ſecret Ways* God may poſſibly have in ſaving ſome *without the Word*, I think, no Man is able to aſſign; we are to judge by what he hath *reveal'd*; and if we go by that Rule, we ſhall find that *Faith* it ſelf is not more neceſſary to *Salvation*, than *Hearing* is to *Faith*,

Rom.

Rom. 10. 17. The all have not Faith, that hear the Word, yet *how shall they believe that hear it not?* 'Tis a Question which the Holy Ghost puts, and he who thinks he can answer it, may do well to *try the Spirit*, which he is led by. The Scripture still speaks of the great Work of Faith, as the Effect of this *instrumental* Cause, under the influence of the *Supreme*, Acts 4. 4. *Many of them which heard the Word, believed.* So 1. 18. 8. *Many of the* Corinthians *hearing, believed.* It does not therefore appear, from what God hath discover'd of his Mind and Will to us, but that they to whom the Word comes not, must remain and perish in their *Infidelity.*

3. The *taking away* of the Word from those that have *enjoy'd* it, is threaten'd by God, as a *peculiar Judgment*, and should be so resented by us, *Amos* 8. 11. *Behold the Days come, saith the Lord, that I will send not a Famine of Bread, but* (what is a great deal *worse*, for that is manifestly implied in the manner of Expression:) *a Famine of hearing the Words of the Lord.* A *Famine of Bread* is no small Calamity; (it exceeds the *Pestilence*, 2 Sam. 24. 13. And the *Sword*, Lam. 4. 9. Which yet are two dreadful Evils:) but this *Famine of the Word* is abundantly greater. It is better to part with the *Staff of Life*, than the *Food of Souls.* This was the fearful threatening against the *Church of* Ephesus, *Rev.* 2. 5. *I will remove thy Candlestick out of its Place.* The *Candlestick* signifies nothing, if the *Light* be gone; so without the Continuance of the *Word*,

Word, there must be the Dissolution of a *Church-state*. Now if the Judgment of *losing* the Gospel be so great, the Priviledge of *having* it is proportionable.

4. Many that *have had* the Word, wanted this *last and compleat Edition* of it, which was reserv'd to these *New Testament* Times. We have not only *Moses and the Prophets* (as they in the Text had) but *Jesus Christ and his Apostles*. God hath added considerably to the *Church's Treasure*, since our Lord Jesus came to *manifest his Father's Name*, and *bear Witness to the Truth* in his own Person. Even they whose *inspired Writings* make up a Part of what we now possess, had not those *measures of Divine Revelation*, which we have, *Mat.* 13. 17. *Many Prophets and Righteous Men have desired to hear those things which you hear, and have not heard them.* They who gave the first Intimations of Christ's coming into the World, would have been glad to know, what the *Evangelists* reported concerning him, after he was come. The *Word of the Kingdom* (as well as the *Kingdom* it self) was formerly contain'd in a *lesser Compass*, and that which was, was deliver'd more *obscurely*; now we have such *Enlargements*, as do both perfect and *clear* up the whole. So that if the *Israelites* heretofore were honour'd with *knowing the joyful Sound* more than any Nation in the World, *we* evidently go beyond them, and are dignified *even in this* much more than they.

Secondly,

Secondly, Wherein does the Priviledge of having the *Word lye? Anſ.* We may take it in two things.

1. We have *God ſpeaking* in the Word. It is truly the *Voice of God, and not of Man*; and they that do not apprehend it ſo, miſtake it, as *Samuel* did when the *Lord called him* three times ſucceſſively, and he ſtill thought that it was *Eli*, 1 Sam. 3. 8. He that heareth thoſe which are ſent of God, *heareth him in hearing them*, Luke 10. 16. For (as *Chriſt* himſelf ſaid) *their Word is not theirs, but his*, John 14. 24. The *Audience* which Chriſt's Miniſters demand and expect, is not upon their own account, but becauſe of him in whoſe *Name* and *Authority* they come; as the *Prophet* ſaid to the People of the *Jews*, *Hear ye, and give Ear, for the Lord hath ſpoken*, Jerem. 13. 15. *q. d.* You may more ſafely deſpiſe a Man, than be deaf to God. Such as will not hearken to the *Men of God*, declare plainly, that they *will not hearken to God himſelf*, Ezek. 3. 7. For they are ſo far in the Place of God, as *Embaſſadors* that repreſent the *Prince* whom they come from, and follow the Orders which they have receiv'd, and deliver the Meſſages wherewith they are entruſted.

2. We have God ſpeaking *by Men like our ſelves; of the ſame Paſſions with us*, Acts 14. 15. This does not *leſſen* our Priviledge, but *heighten* it. We cannot bear the *immediate* Manifeſtations of God, while we are in this

this World; as we are not able to *see his Face and live*, so if we were *to hear his Voice, we should dye*, Deut. 5. 25. The *Disciples* in the Mount of *Transfiguration*, when the *Voice came out of the Cloud*, were not so much *instructed*, as *amaz'd*, Mat. 17. 6. It is God's gracious Condescension to our present weakness, that he utters his Mind to us by those who are *compassed with Infirmity*, as well as our selves; as *Elihu* said to *Job*; *Behold I am according to thy wish, in God's stead, I also am formed out of the Clay; my Terror shall not make thee afraid*, &c. *Job* 33. 6, 7. If this *Treasure* were not convey'd through *earthen Vessels*, it would be more *unprofitable* for us than it is. A *Word spoken by Angels* would not do us so much good, as that wherein God employs the *Tongues of Men*; and therefore the *Angel* that appeared to *Cornelius*, said little himself, but referr'd him to *Peter*, Acts 10. 6. *He shall tell thee, what thou oughtest to do.*

Thirdly, What an *important Duty* the Hearing of the Word is. There are four Considerations which will fully make out this.

1. The *Spirit of Grace* does ordinarily *work most* in Hearing. It is no wonder that what is by Divine *Appointment*, should be chiefly bless't with Divine *Influence*. God *ministred the Spirit* to the *Galatians by the hearing of* (the Word of) *Faith*, and so they *receiv'd* him, as the *Apostle* makes his appeal to them

them in the Case, *Gal.* 3. 2, 5. As the *Prevalency* of the Word, is *only* when it *comes in the Holy Ghost*, so the great *Operations* of the Holy Ghost, are *mostly*, when he comes in the Word. This is the *Chariot* which he Rides in, when he makes his *Entrance* into the Soul. The *Signal* given to *David* to bestir himself against the Host of the *Philistines*, was when he *heard the sound of a going in the Tops of the Mulberry-trees*, for then would the *Lord go out before him*, 2 Sam. 5. 24. So when we *feel the Motions* of the Spirit in the Preaching the Gospel, that is the time, wherein the Enemies of our Souls are to be *subdued* to us.

2. It is a Duty which *Life depends upon*. We are bidden to Hear for our very Lives, *Isa.* 55. 3. *Hear and your Soul shall live*. According as we do *well* or *ill* in this Case, we prosper or miscarry to Eternity. They that make the best Improvement of such valuable Helps, have the *principal Reward*, they that neglect and contemn them, have the *highest Punishment*. Therefore *Tribulation and Anguish, Indignation and Wrath* on the one Hand, and so *Glory, Honour and Peace* on the other Hand, are said to be *to the Jew first*, Rom. 2. 9, 10. The *Place* of Hearing, is like the *Mount of Blessing* and *Cursing* too, *Gerizim* and *Ebal* united. They that *take heed how they Hear*, shall *inherit the Blessing* to which they are called, and they that do not, are *smitten with a Curse*.

3. No *Audience* or success can be expected at the *Throne of Grace*, without a due *Attendance*

dance to the *Word of Grace*. We cannot *pray in Faith*, or with acceptance, if we slight the Ordinance of *Preaching*. 'Tis but just, that we should look for the *same measure which we mete*; but whether we look for it or not, we shall find it so. *Prov.* 28. 9. *He that turneth away his Ear from hearing the Law, even his Prayer shall be Abomination.* If we be not *swift to Hear*, how can we ask of God to *hear us speedily* in the most urgent distressed Cases? What *Confidence* can we have in *making known any request* to him, when we have little or no regard to what he says to us? God's Messengers might Preface all their Discourses, as *Jotham* did his *Parable*. Judg. 9. 7. *Hearken to me, that God may hearken to you*, It is vain Presumption to think that our *Prayers should be receiv'd*, when God's *calls are refus'd*, or that *his Ears* should be *open*, when we *stop our own*. See Zech. 7. 11, 12, 13.

4. *From* our hearing of the Word, we may gather a certain *Evidence of our State*. It is made a *distinguishing Character* and Mark, whereby to *discern between* the Righteous and Wicked, the Children of God, and of the Devil. *John* 8. 47. *He that is of God, heareth God's Words; you therefore hear them not, because you are not of God.* The *Proposition* which is here laid down, and the *Inference* which is drawn from it, do both teach us, that the *Respect* which Men bear to the Word, is an infallible *touchstone*, whereby to try their Spiritual Condition. So 1 *John* 4. 6. *He that knoweth God, heareth us; he that is not of God, hear-*

heareth not us. No Person that hears the Word *aright*, can be in a *bad state*, tho he may do some things amiss; and on the contrary, he that does not hear aright, cannot be in a *good* State, tho some particular Acts may have a plausible Appearance. Now that which thus *turns the Scale*, must undoubtedly be of great and eminent Importance.

Fourthly, How is this Duty to be *performed*. *Ans.* In six Things.

1. With *constant Diligence*. Prov. 8. 34. *Blessed is the Man that heareth me, watching daily at my Gates*, &c. They have no Title to this Promise, who are frequently *diverted from coming* to Wisdom's Doors, or that *do not watch* when they are there. As the Opportunities of hearing are not to be *omitted* upon slender grounds, so a *strict Attention* in hearing ought to be kept up, *Luke* 19. 48. *Acts* 16. 14. Our *bare Presence* in Places of *solemn Assembly* can never be imagined to excuse us, or to answer the *end of the Commandment*. It may very well be enquir'd of some shameful *Drones*, as it was of *Jonah* when he *slept* in the Storm, *What they mean?* Whether they take the *Bed* of Ordinances to be a place of *slothful* rather than *spiritual rest*? And whether they fancy that God will *always* appear to them, as he did *once* to *Solomon* (1 Kings 3. 5.) *in a Dream?* But there are others almost as far from *giving earnest heed* (which they should do, *Heb.* 2. 1.) as they that

that are asleep; I mean, those, the *Eyes* of whose *Minds* are perhaps *at the Ends of the Earth*, and the Eyes of their *Bodies* wandering about to some *nearer Objects*, which at such times they are not at all concern'd with. These *affront* God with their trifling *Mockery*, when they *sit before him*.

2. With *serious Reverence*. If they that speak should *speak as the Oracles of God*, 1 Pet. 4. 11. They that hear, should do it, as *becomes* those Oracles also. Not only in a becoming *Posture*, (as *all the People stood up*, when *Ezra open'd the Book of the Law*, Neh. 8. 5.) but especially in an *awful Frame*, which the *Word of such a King*, tho pronounced by his inferior *Officers*, justly calls for. When *Samuel* came to *Bethlehem* upon an Errand from God, the *Elders of the Town trembled at his Coming*, 1 Sam. 16. 4. And that which mightily increased *Titus* his esteem of the *Corinthians*, was the *Remembrance of their Obedience, how with fear and trembling they receiv'd him*, 2 Cor. 7. 15. A respect to the *Persons of Ministers*, (tho really *due*, and will be *paid* by those that consider who employes them, yet) signifies nothing, without a regard to the *Matter of their Ministry*; for Christ threatens a *Wo to them that built the Tombs of the Prophets*, Mat. 23. 29. but minded not their *Doctrine*. We should be as *filially afraid* of the *Judgments of God's Mouth*, as others are *servilely* of the *Judgments of his Hand*.

3. With *sincere Affection* and *Delight*. Whatsoever *Truths* are not *receiv'd in Love*, are really not receiv'd to any saving Purpose. The Words of God should be not only *hastily catcht* at (as the Words of *Ahab* by *Ben-hadad*'s Servants) but *eaten*, like Food, which a Man hath the sharpest *Appetite* to, and takes sweetest *Pleasure* in, *Jerem.* 15. 16. The *Levites* of old were to *come* from the Places where they sojourned in *Israel*, *with all the desire of their Mind to the Place which God had chosen*, Deut. 18. 6. So should we come to hear the *Words of Eternal Life*. The Fame of *Solomon's Wisdom* brought the *Queen of* Sheba *from the uttermost Parts of the Earth*, Mat. 12. 42. *i. e.* from a very distant Country, near a *thousand Miles* off, (as some compute) and yet it was not so tedious to her, as perhaps *such a number of steps* is to many upon a greater Occasion. If Love to the Word be our *Spur* and Motive in coming to it, it will carry us upon *Eagle's wings*; and if it be not so, there can be no rational Hope of our *profiting* by the Word.

4. With settled *Resolutions and Designs* of suitable *Obedience*. *Set your Hearts* (says *Moses*) *to all the Words which I testifie among you this Day, which you shall command your Children to observe*, &c. *Deut* 32. 46. There is no *Attention* which is significant, or serviceable, but what is in order to *practical Observation*. No Ordinance of God was ever designed only to *employ the Ear*, or inform the Judgment, but to affect the Soul, and *influence*

ence the Life. And if this end be not unfeignedly proposed, a Man may *multiply* his Hearing of Sermons, with as little Effect, as the *Pharisees enlarg'd their Phylacteries*, which were *Scrolls of Parchment*, whereon they *wrote* some Memorials of the Law, when there was nothing of it written on their Hearts, nor much *legible* in their Conversations. We should resolve (as the *Jews* did, but perform better) to *do according to all things*, and that *we will obey the Voice of God, whether it be Good or Evil*; whether it agree with our own Inclinations and Interests, or be contrary to them, *Jer.* 42. 5, 6. If this be not the *full bent* of our Spirits, we *deceive our selves.*

5. There must be a *mixture of Faith* with the Word which we hear, or it will not be useful to us, *Heb.* 4. 2. There seems to be an Allusion in that Place to the mingling of the *natural ferment in the Stomach* with our Food, which procures both *Digestion* and *Nourishment*; or else the *Food* would be rather hurtful than profitable, and lay up matter for *dangerous Diseases.* This is called very frequently a *receiving* of the Word; *Acts* 2. 41. *c.* 8. 14. *c.* 11. 1. 'Tis a *taking of it into the Soul*, that it may be an internal ruling Principle; as by Faith we *receive our Lord Christ* himself, *that he may dwell in our Hearts* also. Doctrines which are not believingly embraced, and so *engrafted* in the Mind, will be of no Benefit to us; but as *Jehoshaphat* said in another Case, *Believe in the Lord your God, and believe his Prophets, so shall you prosper*, 2 Chron. 20. 20.

6. There must be *fervent Supplication*, *before*, and *in*, and *after* Hearing. As *every Creature is sanctified by the Word of God and Prayer*, so by *Prayer* the *Word it self is sanctified*. We cannot expect that it should *Minister any Grace* to us, if we do not expressly seek to the *God of all Grace*, that it may do so. His *Blessing* should be *begg'd* when we *go about* this Duty, when we are *exercis'd* in it, and when we have *done* it. Or else we may be *ever learning*, and never *taught*; the *Truth*, *as it is in Jesus*, will be always unknown to us, and *Moses and the Prophets* will *accuse us to the Father*, instead of *bringing us to Christ*. Our sitting under the *best of Means* will not be seen by our *thriving*; as when the *Lean Kine* in *Pharaoh's* Dream *had eaten up the Fat, it could not be known that they had eaten them, but they were still ill-favoured as at the beginning*, Gen. 41. 21. So shall we be, if *Prayer be restrain'd*, and only *Preaching attended*.

Fifthly, The *USE*.

1. *Information*. 1. It will be *worse* for those that are not the *better* by the Word, than if they had it not. No Persons are accountable for the neglect of Means which they never enjoy'd; none shall be condemn'd for *not hearing*, who *cannot* if they would; but where the Word is sent, and yet *put away*, their Condemnation is aggravated. As it was a far greater shame to the *Disciples* who had conversed so much with *Christ*, to be ignorant

of

of the *Parable*, than for the *common People*, and therefore Chriſt upbraids them, *Are you without Underſtanding alſo?* Mark 7. 18. Where the *way of Salvation* is utterly *hid*, they are leſs guilty, than ſuch as *turn their Backs* upon the *diſcovery* of it. 2. *Miniſters* have juſt ground of *complaint* againſt too many *Cuſtomary Hearers*, for the *loſt labour* beſtow'd upon them. *Deaf Adders* fill up Multitudes of Seats. As the *Prophet* ſaid, it may with equal Reaſon be ſaid again; *Jerem.* 6. 10. *To whom ſhall I ſpeak and give warning, that they may hear? Behold their Ear is uncircumciſed, and they cannot hearken.* This is the Caſe of Hundreds, who pretend to great obſequiouſneſs. And indeed an *Auditory* conſiſting of *Publicans and Sinners* (like that *Luke* 15. 1.) is far more hopeful, than one made up of *formal Hypocrites*, who drive on a *Trade* of hearing without any ſollicitude, whether they get real good by it. 3. God hath great *Provocation to withdraw* the Means, where they are *ungratefully cont:mn'd*. As the *Blind Man* who had been reſtored to his ſight by Chriſt, anſwer'd the *Jews* very well, when they repeated their captious and frivolous Enquiries, *I have told you already, and you did not hear; wherefore would you hear it again?* John 9. 27. The way to ſecure our ſelves in the *Poſſeſſion* of any Priviledge, is to *improve* it; but where that is wholy wanting, no wonder if the Priviledge be loſt. It is manifeſt Juſtice, that the *Prophets* (like *Zacharias*, the Father of the *Baptiſt*) ſhould be *Dumb*, when

the People *refuse to hearken.* The *silencing* of a Gospel-Ministry is a natural Punishment for the Sin of its *Despisers.*

2. *Exhortation.* 1. Consider well, *whom*, as well as *what*, you *hear.* The *Prophets* whom the *Rich Man's Brethren* are referr'd to, are link't with *Moses*, an *authentick Author*, to distinguish them from the *false Prophets that were among the People*, 2 Pet. 2. 1. Christ speaks of the *Thieves and Robbers which came before him* (*i. e.* came without being *sent*) that the *Sheep did not hear them*; which is not mentioned as their Sin, but to their Commendation, *John* 10. 8. They that have *learned Christ*, will chuse no such *Masters.* Men that have no true *Commission* from God, will do no *Service* to Souls. This is intimated, *Jerem.* 23. 22. *If they had stood in my Counsel, and caused my People to hear my Words, then they should have turned them from their Evil way*, &c. 2. Be sure to do that in *reality*, which you so often *appear to do.* You may as well utterly *forbear*, as not hear *indeed.* It will be sad to be found in their number, who *in hearing*, *hear not*, Mat. 13. 13. For this is as possible, as a *Bodily sight* of many things joyn'd with *Mental Blindness* and insensibility. So we are to understand those Words of *Moses* to *Israel* (which are *seemingly Contradictory*), Deut. 29. 2, 3, 4. *You have seen all that the Lord did before your Eyes*, &c. *yet the Lord hath not given you Eyes to see.* Hear, as under the *Inspection* of God, and so that you may approve your selves in this Act

to

to him. 3. *Examine* your ſelves frequently with relation to the *Benefit* which you reap by doing it. See (1.) Whether the Work of God be *begun* by the Miniſtry of his Word, which you give your attendance to; whether that *Evangelical Promiſe* be yet fulfilled in you, of the *Ears of the Deaf being unſtopped*, Iſa. 35. 5. So that the *Paſſage* to the Heart may be *free and open*. (2.) Whether it be *carried on* notwithſtanding the *Obſtructions* which it meets with. Take an impartial *meaſure of your growth* by the Word, that you may not only be certified of your *ſpiritual Life*, but know how much is *added to your Stature*. If the Conſciences of our *Auditors* were but *weekly* buſied in ſuch Reflections, we ſhould have *more and better Chriſtians*.

SERMON X.

Luke xvi. xxx.

And he said, nay Father Abraham; *but if one went unto them from the Dead, they will repent.*

THE *Answer* given by *Abraham* in the preceding Words to the *Rich Man's Request*, being displeasing and unsatisfactory to him, this Verse holds forth his *Reply*; *And he* (*i. e.* the Rich Man) *said*, &c. Wherein we may take notice of two things, his *bold Contradiction* to what *Abraham* had said, and *peremptory insisting* upon what he had said *himself*. 1. His bold *Contradiction* to what *Abraham* had said; [*Nay, Father* Abraham]. Words favouring of a great deal of Confidence and Rudeness in one that profess't himself *Abraham's Son*. When *Elisha* told the *Shunamite* who had no Child, that she should have one in a little time, she being *distracted* (as it were) between two contrary Passions of excessive *Joy* and unbelieving *Fear*, delivers her self after a somewhat *indecent* manner, *Nay, my Lord, thou Man of God, do not lye unto thine Handmaid*, 2 Kings 4. 16. But this was much worse, and indeed little better than

than a positive *giving of the lye* to the *Father of the Faithful*; intimating that not to be the *aptest means* and liklieſt courſe for his *Brethren's* Converſion, which *Abraham* had preſcrib'd *as ſuch*. It might reaſonably have been ask't, which *way went the Spirit of Wiſdom from* that Holy Venerable *Patriarch, to him* a vile and miſerable Wretch, that when the *Hearing of* Moſes *and the Prophets* was propos'd, he ſhould dare to ſay, *Nay*, to it? If *Job* in his Proſperity was ſo reſpected, that *Princes laid their Hands upon their Mouths, and Nobles held their Peace before him*, Job 29. 9, 10. How much more becoming, would it have been for this *Rich Man in Hell* ſilently to acquieſce in what was ſpoken by *Abraham*, a *glorified Saint*? But this is to ſhew, how inſolently the *God of* Abraham (tho infinitely *greater than all*) is treated by rebellious Worms. 2. His peremptory *inſiſting* upon what he had ſaid himſelf. [*But if one went unto them from the Dead, they will repent.*] *q. d.* Moſes *and the Prophets* will operate as little upon *them*, as they have done upon *me*; I heard them many a Year, while I liv'd upon Earth, and was never the better, and therefore I conclude by my ſelf, that that will avail them nothing; but if thou wouldſt Order *Lazarus* to go and preach to them the *Terrors of Damnation*, according to my deſire, I dare engage that this will do the buſineſs, and anſwer the end. It is remarkble here, that the *Rich Man* laies all the ſtreſs upon the *outward Means*, and the influence which

which they would have, without making any mention of the *Grace of God*, as that which must produce the desir'd Effect. He does not speak with that *modesty* which the Scripture teaches, 2 *Tim.* 2. 25. *Peradventure God will give them Repentance*, but absolutely, *they will repent*, as if the Issue were certain and in their *own Power*. So the conceited *Pharisees* cryed, *If we had been in the Days of our Fathers, we would not have been Partakers with them*, &c. *Mat.* 23. 30. Whereas an humble Soul that's sensible of the *deceitfulness of indwelling Sin*, would rather have said, I think, or I hope that I should not have done as they did, or I would not have partaken with them, if God had pleas'd to help me by his *renewing* and *restraining* Grace against my own Corruption. We cannot of our selves conquer the *Impenitency of our Hearts*, whatever Means are afforded to that purpose.

Obs. *It is one great instance of the Depravation of our sinful Natures, to oppose our foolish groundless Fancies to God's wise and righteous Institutions.* Here

First, Shew, wherein appears Man's natural proneness to oppose their own Fancies to God's Institutions.

Secondly, What Causes does this spring from.

Thirdly, Why it ought not to be.

Fourthly, The *USE*.

First,

First, Wherein does it appear, that Men are *naturally Prone* to oppose their own *Fancies* to God's *Institutions*.

1. By their *finding Fault* with the *Institutions of God*. There are many *Charges* which carnal Men are ready to bring against them. As, 1. They frequently accuse them of *Meanness*; they are not *pompous and magnificent* enough. When the People of the *Jews* return'd out of Captivity, God encourag'd them to build the *Temple* again, by promising that *the Glory of the latter House should be greater than of the former*, Hag. 2. 9. Intending thereby a *spiritual* Glory (which is indeed a *Glory that excelleth*) by the *Presence of Jesus Christ*. But after this second Temple was built, because it wanted the outward Splendour of the first, they vilified and despis'd it, and for that very Reason grew careless and negligent about the Services performed in it; they *offer'd polluted Bread upon God's Altar, and said, his Table was contemptible*, Mal. 1. 7. 2. They Charge them with *inconvenience*; as if they were too *severe and burdensome*, and encroacht upon the rightful Liberty and ease of Humane Life. It was the express Ordinance of God, that *all the Males in* Israel *should appear before him thrice in the Year at the Place which he had chosen*; but *Jeroboam* insinuates the tediousness of this to the People; 1 *Kings* 12. 28. *It is too much for you to go up to* Jerusalem. *Q. d.* as the

Angel

Angel told *Elijah* in another Case, *the Journey is too great*, and you may as well go nearer home, without such needless Pain and Trouble. So they in the Prophet cryed out, *Behold, what a weariness is it?* Mal. 1. 13. The Work which God puts Men upon, is counted a Bondage and a *Toil*. 3. They reproach them with *insufficiency*, as if they were not capable of reaching the end, but were *weak* and *useless*, and might be let alone to as much purpose as attended on. So the same People mentioned before, exclaim'd, that *It was vain to serve God, and what Profit was it, that they had kept his Ordinance?* Mal. 3. 14. As if *compassing of God's Altar*, had been a fruitless *labouring in the Fire*; and as if waiting upon him, had been like their lamented *watching for a Nation which could not save them.* Such is the wretched *Atheism* and *Blasphemy*, which is lodg'd in Men's Hearts by Nature, and apt to break forth, when stirr'd up by Temptation.

2. By their venturing to *set up their own Inventions*, against God's plainnest Commands, and severest Threatenings. The *Building of an Altar, besides the Altar of God* was stiled *Rebellion against him*, Josh. 22. 19. Yet 'tis that which Men too often assume the boldness to Practise, in despite of all that the *Supream Lawgiver* hath said to deterr from it. So they are called a *rebellious People, which walk after their own Thoughts*, Isa. 65. 2. But Men will rather break the Bonds of their *Allegiance* to God, than not vent and gratifie

ſie an Humour of their own; ſo ſtrong is the Propenſion to *Coyn* new and uninſtituted-Ways of ſerving God, which they have no warrant for, but their *Superſtitious* Self-will. This was the Caſe of *Jeroboam*, who *ordain'd a Feaſt on the fifteenth Day of the eighth Month, even in the Month which he had deviſed of his own Heart*, 1 Kings 12. 32, 33. It is ſaid to be *like the Feaſt which was in* Judah, *viz.* The Feaſt of *Tabernacles* which was on the fifteenth Day of the *ſeventh* Month; now *Jeroboam* took upon him to alter the *Time*, and appoint another Seaſon for it, differing from God's. Men's doing of thoſe things in Religion, which never *came into God's Heart*, nor were ever commanded in his Word, is a manifeſt inſtance of their preſumptuous *Oppoſition*, where they owe the moſt entire and punctual *Subjection*.

3. By their *obſtinate Fondneſs of* their own Inventions, and *adhærence to* them. This the Holy Ghoſt takes notice of, as an additional Circumſtance of Guilt; *Iſa.* 66. 3. *They have choſen their own Ways, and their Soul delighteth in their Abominations.* They did not (it ſeems) repent of their Choice, but purſued it with Pleaſure; their own Ways ſtill appearing moſt eligible and amiable to them, tho moſt loathſome and odious to God. This is evidenc't ſometimes, 1. In *magnifying* and *applauding* that which carries their own *ſtamp*, above that which is dignified with God's. All Men are inclin'd by Nature

ture to give the Preference to the Iſſue of their own *vain Imaginations*, as if that were fairer than any thing which is *impreſs'd with Divine Authority*. As when *Naaman the Syrian* was bidden to *go and waſh in* Jordan *ſeven times*, he ſpeaks of it with diſdain; 2 *Kings* 5. 12. *Are not* Abana *and* Pharpar *Rivers of* Damaſcus, *better than all the Waters of* Iſrael? Men think that there is more *Vertue* in what they find out and fix upon themſelves, than in any *Remedies* of God's Preſcription. 2. In *ſetting aſide* the Ordinances of God to *make way* for their own devices. Thus the *Jews* are taxed in the Prophet's Time, with *forſaking the Law, and not walking therein*, but *walking after the Imagination of their own Hearts*, Jerem. 9. 13, 14. And ſo the *Elders* in Chriſt's time, *made the Commands of God void, and of none Effect, by their Traditions*, Mat. 15. 6. They rather would diſanul and cancel a *Law* of God's making, than not eſtabliſh an *Order* of their own; like thoſe *Philiſtines* at *Aſhdod*, who cryed, that the *Ark of the God of* Iſrael ſhould not abide with them, becauſe their *Dagon* had ſuffer'd thereby, 1 *Sam.* 5. 7. 3. In attributing any *miſcarriage* they meet with, to the *diſuſe* of their own Methods, and the *following* of God's. This diſcovers a mighty Zeal *for* that which God teſtifies his hotteſt diſpleaſure *againſt*; (I ſay, his *hotteſt diſpleaſure*; for even when he hath exercis'd *forgiving Mercy* to the *Perſons*, he hath *taken Vengeance on their Inventions*, Pſalm 99. 8.)

This

This betrays a Resolution to *hold fast*, what the rebukes of Providence urge us to *let go*; putting a *false Interpretation* on those rebukes, as if they were design'd to punish us for *omitting* that which we most hainously Sin in *doing*. So *Jerem.* 44. 18. *Since we have left off to burn Incense to the Queen of Heaven* (wherein they are said to *do what went forth out of their own Mouth*, ver. 17.) *we have wanted all things, and been consumed*, &c. As if that forbearance of Idolatry had been the *root of their Misery*, which was rather a *Fruit meet for Repentance*.

Secondly, What *Causes* does this spring and *proceed from?* *Ans.* There are four grand Principles which this Evil seems to be most genuinely resolv'd into. As

1. *Pride.* There is that arrogant aspiring Temper in all the *Posterity* of *Adam*, as in *Adam* himself, when he begun to fall; they would be *as Gods* to themselves, prescribing the Manner of their own *Worship*, and contriving the Way of their own *Salvation*. Thus *Naaman*, a *great Man and honourable*, took it ill, that the Prophet did not indulge his Fancy in working his Cure, just as he expected; *He was wroth and went away* (till his Servants wisely and calmly perswaded him to submit) *and said, behold I thought, He will surely come out to me, and stand and call on the Name of the Lord his God, and strike his Hand over the Place, and recover the Leper*, 2 Kings 5. 11.

4. 11. He lookt upon himſelf as fit to be the *Maſter of the Ceremonies* in his own Caſe. The proud Hearts and lofty Spirits of many in the World (not ſubdued by Grace) would have God to ſtep out of the Road of his Appointment, as if they ſcorn'd to be ſav'd in the *common Way*; ſo the *Rich Man* here, was for the changing of God's ordinary Courſe for the reclaiming of his Brethren; as if his *Family* deſerv'd the peculiar Honour of an *expreſs* (as one ſays) from the Inviſible World, and as if it had been worth *Lazarus*'s labour to come from Heaven for *their ſakes*, tho not upon the account of other Inferiour Perſons. Such is the inexcuſable *haughtineſs* of Man, which lies at the Bottom of his Oppoſitions to God.

2. *Self-Love.* This is mention'd as the *leading Sin* in that black Catalogue, 2 *Tim.* 3. 2. And 'tis indeed the *Fountain* from whence abundance of monſtrous Evils flow. *Self* is the great *Idol* which all Mankind naturally have in Admiration, and proſtrate every thing to; they cannot bear that *Self* ſhould be thwarted or croſs't in any Point; this *touches the Apple of their Eye*, and puts them in a rage, as we ſee Multitudes often, who have nothing to quarrel at, but this, that the *Ways of God are not as their Ways.* Whatever *Self* is concern'd and intereſted in, is always a very *tender* Caſe; as if that had *Prerogatives* which *none* muſt meddle with, or offer to diminiſh; no, not the *Soveraign* of all. That which is a Man's own Contri-

vance,

vance, how irregular and deform'd soever it be, will have such a Sentence pronounc't upon it, as the *Primitive Creation* had, because it is *his own. God saw every thing that he had made, and behold it was very good*, Gen. 1. 31. That was *really* so, as it was declar'd to be; and Self-Love blinds our Judgments into the same *Opinion* of what we do, tho it be most groundless.

3. *Curiosity.* Men's foolish *wanton* Spirits render them weary of *walking in the Old Paths*, and if God do not *make some new thing* for them, they will be *forming* something themselves. New *Revelations* and Methods of Conviction are more pleasing and grateful than any other, meerly because they are *new*. *Paul* had quickly crowds of *Athenians* about him, because he seemed to Preach *new Doctrine*, and *strange Things*, Acts 17. 19, 20. An extravagant *itch after Novelty* hath been a *Disease* entail'd upon Mankind, ever since our first Parents ruin'd themselves and their whole Offspring, by *affecting to know more* than they did. Men are not satisfied with making *Experiments* which they have oft *repeated*, but covet to try other Means, which *have not been tryed before*. The *Hearing of* Moses *and the Prophets* hath been practis'd so long, that the *Vanity* of our carnal Minds prompts us now to take some other Course; whereas indeed Truths of the most *ancient Date*, are the most valuable, and *that which we have heard from the beginning*, should the rather for that Reason *abide in us*, 1 John 2. 24.

4. *Perverſeneſs.* There is ſuch an Helliſh *Contrariety* to God himſelf in our corrupted Natures, that we are prone to diſlike every thing the *more for his ſake*, and to Object againſt this or that Divine Inſtitution, *becauſe it is Divine*; as if God, who *does all things well*, did *nothing* ſo. The Authority of God is ſo far from *recommending* any thing to the choice of a natural Man, that he is thereby the more *prejudic'd* and ſet againſt it. What he *forbids*, is *pleaſing* to the ſinful Soul, and what he *commands*, is *grievous*. The Devil hath infus'd this malignity into our *tainted Blood*, that what is the *ground* of our *Obedience*, is the *Motive* and Temptation to our *Rebellion*. *The carnal Mind is not ſubject to the Law of God, neither indeed can be*, Rom. 8. 7. Sin is *irritated* by that very Precept which is given to *ſuppreſs* it; and whatſoever tends to curb our *licentiouſneſs*, ſtill diſcovers ſo much the more of our *frowardneſs*. The *Jews* were never more *zealous* for God's Appointments, than when he was about to *aboliſh* them, and after they were actually aboliſht. When God ſaid, *bring no more vain Oblations*, they were moſt forward to multiply them; and when he gave them the Character of *beggarly Elements*, they then moſt eagerly *deſir'd to be in Bondage to them*, Gal. 4. 9. Yea, if we had the Liberty of *adding to the Words* of God, 'tis queſtionable, whether we ſhould be ſo ſtrongly *inclin'd* to it, as now that we are *reſtrained* from it.

Thirdly,

Thirdly, Why we *ought not* to oppoſe our own Fancies to the Inſtitutions of God? The *Reaſons* are obvious.

1. 'Tis a notorious *forgetting of our Diſtance*, and *leaving of our Place*, as Creatures, and *uſurping* of God's *eſſential Right*. Is it a fit thing, that the Creator ſhould be *controul'd* by his own Workmanſhip? *Shall the Clay ſay to him that faſhions it, what makeſt thou?* Iſa. 45. 9. Which of the two, is the moſt reaſonable, that God ſhould lay his *Injunctions upon us*, or that we ſhould *impoſe upon him?* Judge impartially in the Caſe betwixt him and your ſelves; whether the *moſt High ſhould ſtoop* to ſuch deſpicable Worms as you, or whether you ſhould yield and comply with him? It is a *ſilencing Challenge*, which the Apoſtle makes in his Name; *Rom.* 9. 20. *Nay, but oh Man, who art thou that replyeſt againſt God?* q. d. Doſt thou conſider thy Quality, how much thou art *Inferior* to him? Doſt thou remember, who gave thee thy *Being*, and conſequently, who is to have the *Dominion* over thee? Waſt thou not *produced by his Power*, and ſhouldſt thou not be *govern'd by his Pleaſure*? Know that he is *God*, and that thou art but a *Man*; think ſeriouſly of this, and then attempt any Oppoſition to his declared will, if thou canſt.

2. It is an *imputing of Folly* to God, and an aſcribing of *greater Knowledge* and Prudence to our ſelves. This is the plain and unavoid-

able Conſequence of our taking upon us to *direct* or *dictate* any thing, that ſhall mend or outdo the Inſtitutions of God; for whoſoever preſcribes any *Rules* or *Models* to God, beſides what he hath given and fram'd himſelf, does indeed *Deifie his own Underſtanding* againſt *Infinite Wiſdom*. And hath any Man in the World ſuch a *Brow of Braſs*, as to aſſert and juſtifie this, that he knows better than God, or ſees further than the *Father of Lights?* As grave and judicious *Elihu* ſaid, *Thinkeſt thou this to be right, that thou ſaidſt, My Righteouſneſs is more than God's?* Job 35. 2. So may I ſay, wilt thou not be aſham'd to pretend, that thou art wiſer than he, who endowed thee with all the *Diſcretion* thou haſt? Canſt thou in good earneſt, ſuppoſe that God hath *communicated* more Wiſdom to thee, than he hath *reſerved* to himſelf? So it muſt be, or elſe the giving of the *Preheminence* to thy own Fancies, is unreaſonable *Dotage*. Be ſenſible of thy true *bruitiſhneſs* before God, and thou wilt deſpiſe what thou admireſt.

3. It is a real *committing of ſpiritual Uncleanneſs*. *Every Word* and Appointment *of God is pure*, Prov. 30. 5. But we *pollute* our ſelves by bringing in any thing of our own, in *Competition*, or ſo much as in *Conjunction* with it; as it is ſaid of the *Iſraelites*, that they were *defiled with their own Works, and went a whoring with their own Inventions*, Pſalm 106. 39. He that makes himſelf in any reſpect his own Idol, contracts a *filthineſs in his own Spirit*,

Spirit, and is guilty of *Heart-adultery*. The *ſtrange Woman* is ſaid to *forſake the Guide of her Youth*; i. e. her Husband, whom the Holy Ghoſt gives that Title to, *Prov.* 2. 17. And for them that profeſs the like *Relation* to Jeſus Chriſt, to renounce his *Conduct*, is a Crime of the *ſame ſort*, but of much higher Aggravation. The ſetting up of our fooliſh and empty Conceits againſt his orderly and regular Eſtabliſhments, is an *unlawful Luſt*, which conſiſts not with our Love and Faithfulneſs to him.

4. All Divine Appointments are *excellently ſuited* for the attainment of their *proper Ends*. If we are defeated of the Advantage which we ſhould reap from them by our *own Corruption*, this muſt not be aſcribed to any *defect* in the Means, *as ſuch*, for the Fault is in our ſelves. The badneſs of the *Soil* does not in the leaſt detract from the goodneſs of the *Seed* which is caſt into it. If the Word does *not Profit* Men, 'tis not any thing *amiſs* in the Word, but the *evil Diſpoſition* of the Hearers, which is the true Cauſe of that unproficiency. Even as the Caſe now ſtands, God will certainly and infallibly bring about his gracious Deſigns and Purpoſes *by the Word*, with reſpect to all his choſen ones; for he hath ſaid, that *it ſhall not return unto him void*, Iſa. 55. 11. And tho it hath not the ſame ſaving effect upon other Perſons, the Word will be vindicated ſtill, becauſe the fatal *obſtacles* lye at our *own Doors*.

5. When God hath provided those Means which are *sufficient in their kind*, 'tis inexcusable Presumption to expect, that he should *alter* or *add*, meerly for our *Gratification*. Where *ordinary Helps* are afforded, which will serve Men's occasions, *Miracles* are not *superfluously* wrought; as when the *Jews* came to eat of the *Fruit of the Land of* Canaan, the *Manna ceased on the Morrow*, and they had it no more, *Josh.* 5. 12. The same God who readily supplies our *Necessity*, will not Countenance our *Wantonness*. *An Evil and Adulterous Generation* (says our Lord) *seeketh after a Sign, but there shall no Sign be given to it, but the Sign of the Prophet* Jonas, which they had before, *Mat.* 12. 39. This was enough, and therefore he would grant no more, nor could any more be justly demanded. So here, their *Destruction* is highly deserved, that cannot be content with the *Word of Salvation*, but must be craving *something else in the room of it*, which they imagine (but without Reason, as we shall afterwards see) to be *more Effectual*. It is our Duty not only to be *satisfied* with this, but to be very *thankful* for it.

Fourthly, The *USE*.

1. *Information*. 1. Hence we see the wretched *Original* of the various sorts of *Idolatry*, *Superstition* and *Will-worship*, which are in the World. *Upright Man* was perfectly under the Direction and Government of his Maker,

Maker, but *Apoſtate* Man hath *ſought out many Inventions*, Eccleſ. 7. 29. There is a *Multitude of Devices* in his Heart, that fruitful Womb of a curſed Offspring. There are *ſwarms* of *falſe Religions*, and of ſtrange Cuſtoms and Uſages belonging to them, all deviſed by Men; whereas there is, and can be, but *one*, which is *of God*. God is not the *Author of* ſuch *Confuſion*, as Humane Inventions often make under the ſhew and pretence of *Order*. He hath *ſhewed us what is good*, in telling us what he hath *required of us*, Mic. 6. 8. For that which is *not requir'd*, can have but an *appearance of Good*, which the miſtaken Founders undeſervedly cloth it with. 2. This teaches us, that whenever God *leaves Men* to their own Follies, and ſeems to *indulge* them therein, 'tis in a way of *Judgment and Diſpleaſure*. It is no Argument of his Favour, but the contrary, when he *chuſes their Deluſions*, and *fills them with their own Devices*; it is not becauſe he *approves* them, but becauſe he is provok'd to *deliver Men over* to be undone by them. We have a woful Inſtance of this; *Ezek.* 20. 24, 25. *Becauſe they deſpiſed my Statutes, and executed not my Judgments, but their Eyes were after their Fathers idols, wherefore I gave them alſo Statutes which were not good, and Judgments whereby they ſhould not live*; i. e. Such as did not *commend* them to God, nor were they *beneficial* to themſelves. Not that God ever *enjoyn'd* them any ſuch, but he *gave them* up to make ſuch *for themſelves*, which

they were as forward to do, as *Judas* was to compleat his Treaſon, when he had Chriſt's *Permiſſion*, tho not his *Precept*, John 13. 27, 30.

2. *Exhortation.* 1. Let *every Thought which exalts it ſelf* in you againſt the Mind and Will of God, be *captivated to his Obedience.* Dare not to *allow* or *cheriſh* the leaſt oppoſite Motion. The moſt Pure and Happy State of the Church on Earth, is that which is foretold, *Jerem.* 3. 17. When *Jeruſalem ſhall be called the Throne of the Lord, and all Nations ſhall be gather'd thither to the Name of the Lord, neither ſhall they walk any more after the Imagination of their Evil Heart.* The more we abandon our own *Judgments and Wills*, the more we lift up the *Throne* and the *Name* of God; and the more we promote and advance the coming of Chriſt's bleſſed *Kingdom*, wherein *all things that offend* ſhall be *taken out of the way*, and no Power or Intereſt ſhall ever be able to introduce them again. 2. Be always *guided by God's Counſels*, and acquieſce in them as the beſt which can be follow'd, whether you *diſcern the Reaſon* and tendency of them, or not. It was excellently ſaid by the *Mother of our Lord* to the Servants at the Marriage-Feaſt, *Whatſoever he ſaith unto you, do it*, John 2. 5. In all ſuch Caſes, we are not to *diſpute*, whether it be really *adviſable*, for we may be *ſure*, that what he appoints, *is ſo*, and cannot be otherwiſe. It is impoſſible to *err*, if we *Reſign* our ſelves abſolutely and wholely to him. *I lead in the*

Way

Way of Righteouſneſs, ſays *Wiſdom*, Prov. 8. 20. If therefore God calls us to *go into the Sanctuary*, and attend the Inſtructions which he gives there, we may ſafely conclude, that we (like the Rich Man's *Brethren* here) can take *no better* Courſe, nor any that is *ſo good*.

SERM.

SERMON XI.

Luke xvi. xxxi.

And he ſaid unto him, If they hear not Moſes *and the Prophets, neither will they be perſwaded, tho one roſe from the Dead.*

HAving conſider'd the *Rich Man's Reply* to *Abraham's firſt Anſwer* in the foregoing Verſe, I come now to *Abraham's final* Anſwer in theſe Words; He had told him before, that the ſending of *Lazarus* was *unneceſſary*, becauſe they had *Moſes* and the *Prophets*, whom they might hear; *v.* 29. Here he alſo lets him know that it would be *leſs uſeful* to his Brethren, if it were granted; for he entertain'd a miſtaken Opinion of its Succeſs, and was deceiv'd in what he aſſerted ſo *poſitively* about their Repentance. *And he ſaid unto him*, &c.

In which laſt Words upon this Subject, we have two Parts, a *Suppoſition*, and a *Concluſion* from it. 1. A *Suppoſition*; [*If they hear not* Moſes *and the Prophets*] *i. e.* if they will not do, as I have already ſuggeſted and adviſ'd,

vis'd, but continue refractory and incorrigible, notwithſtanding ſuch Opportunities and Means; if they will do, as thoſe furious *Murderers* of *Stephen* did, *Acts* 7. 57. *Stop their Ears*, and make Light of that which they have ſo much Reaſon to value and improve; there is little difference between *their* Caſe and *yours*. They indeed are yet on *Earth*, and you in *Hell*, but their Condition is *deſperate* and hopeleſs, and the Life which they are now living in the Fleſh, will iſſue as yours hath done. *Abraham* does not ſay, whether they *would hear* or *not*, for he leaves that ſtill doubtful and undecided (as the *Events of our Miniſtry* are to us for the preſent, with Reference to them that are ſitting under it) but he clearly intimates what their End muſt needs be, *if* they always refuſe to hear. 2. The *Concluſion* from this Suppoſition; [*Neither will they be perſwaded, tho one roſe from the Dead.*] Our Lord ſays, that *if the mighty Works which were done in* Chorazin *and* Bethſaida, *had been done in* Tyre *and* Sidon, *they would have repented long before in Sackcloth and Aſhes*, Mat. 11. 21. But if *Lazarus* or any other were *ſent from the Dead* to Preach to unconverted Sinners that harden'd themſelves againſt the ſtated Preaching of the Goſpel by *Living Men*, it would have no *ſaving Effect* upon them, nor conduce to their *ſound Converſion*; it would never prevail with them to quit their Luſts, and return heartily to God. They who *turn* God's ordinary *Meſſengers behind them* (as *Jehu* did *Joram's*,

Joram's, 2 Kings 9. 18, 19.) will never be brought to *ſet their Faces towards* Sion, as they ſhould do, by this *more unlikely* Means. Whatever probability Men may apprehend in *this* Way and Method above the other, they do but flatter themſelves with a falſe Notion; the *Rich Man's Brethren* would have remain'd really *as far from the Kingdom of God*, and in as much danger of Damnation, as they then were, tho *he* had been ſuffer'd to ſpeed in his extravagant Requeſt for *them*.

Obſ. *Where the daily Miniſtry of the Word works not, the ſending of one from the Dead would be fruitleſs alſo, and avail nothing.* Here

Firſt, Shew, how unavailable the ſending of one from the Dead would be.

Secondly, What are the Reaſons of its being ſo.

Thirdly, Wherein it appears Inferior to the Miniſtry of the Word, and not to be compared with it.

Fourthly, The *USE*.

Firſt, To ſhew in general, how *unavailable* and fruitleſs the ſending of a Preacher *from the Dead* to a ſinful World would be. There are ſeveral Evidences of this, which put together, do ſufficiently Confirm and Aſſure it to us. As

1. There

1. There have been Perſons *raiſed* from the Dead, who have *wrought nothing* upon ungodly Sinners *by their Revival*. When *Joram*, that wicked King of *Iſrael*, was enquiring of *Gehazi*, concerning the great things which his Maſter *Eliſha* had done, the *Shunamite* and her *Son* whom the Prophet had *reſtor'd to Life*, very providentially preſented themſelves before the King, 2 *Kings* 8. 4, 5, 6. Which, tho it extorted *one Act* of Juſtice from him at that Time, yet we do not find, that it made any Reformation in his *Courſe* of Life. When *Lazarus* was *raiſed from the Dead* by *Chriſt*, the *Chief Prieſts* were ſo far from being *Converted by* that Miracle (tho they were *Convinc't* of it, *John* 11. 47.) that they *conſulted how to put him to Death*, becauſe that *others believed on Jeſus* by Reaſon of him, *John* 12. 10, 11. There were others alſo, whom our Lord rais'd up, in the Days of his Fleſh, as the *Widow's Son* at *Naim*, and the *Daughter of* Jairus, the Ruler of the *Synagogue*, &c. Many that *aroſe* and came and *appear'd in the Holy City* after his *Expiration* on the Croſs, *Mat.* 27. 52, 53. And yet all theſe contributed nothing to the Cure of that People's *ſtubborn Infidelity*. Above all, *Chriſt himſelf* roſe from the Dead; and tho he did *not ſhew himſelf openly to all the People, but to a ſelect number of Witneſſes*, Acts 10. 41. Yet the number was conſiderable, for *he was ſeen of above five hundred Brethren at once, of whom* the

the greater part were alive and remain'd, more than twenty Years after, 1 *Cor.* 15. 6. And 'tis manifeſt, that his Enemies were perſwaded of the *Truth of his Reſurrection*, and therefore invented a *lye to ſmother* it, *Mat.* 28. 13. But inſtead of *embracing his Doctrine* afterwards upon this account, they *perſecuted his Apoſtles* moſt maliciouſly, for publiſhing of it to the World.

2. They who are *Dead*, tho they be *not raiſed*, do loudly *ſpeak* to us. It is ſaid particularly of *Abel*, a *Righteous* Perſon, and the *firſt Martyr* in the World, that *being Dead, he yet ſpeaketh*, Heb. 11. 4. (For this Verſion ſeems more proper, than that he is yet *ſpoken of.*) As the *Voice of his Blood cried to God from the Ground*, when it was newly ſhed, ſo his Blood hath a very *ſignificant and intelligible* Voice with reſpect *to us* ſtill. *Abel* to this Day by his *untimely Death* ſpeaks to *Saints*, what barbarous Enmity they muſt look for from *unreaſonable Men*; and he ſpeaks to thoſe, who like his *Brother Cain*, are *of the Wicked One*, what Vengeance and Wrath they muſt look for from a *Juſt and Holy God*; and this is a *Language and Speech* which may as well be underſtood, as if he were now alive to utter it with his *own Mouth*; like the *Writing* which *Elijah* left behind him to be produc'd and deliver'd after his *Tranſlation* into Heaven, 2 *Chron.* 21. 12. The ſweet *Experiences* of God's deceaſed Servants, which teſtifie their *gracious acceptance* with him, call to us to make the ſame *Trial and Proof* of Religion

ligion which they have done. Their *Works* which (like thoſe of the *Vertuous Woman*, Prov. 31. *ult.*) *Praiſe them in the Gates*, do naturally *provoke* and ſtir up us to *Imitation*, as much as if we heard them expreſly ſaying, *Be followers of us*, and deſerve as much to be regarded.

3. We have ſeen others *going to the Dead*, when God hath been *ſtripping them of the Body*, as *Moſes did Aaron of his Garments* upon the Mount, (*Numb.* 20. 28.) It is probable that ſeveral of us have been *Spectators* of ſome in their *laſt Moments*, when they have been paſſing to Eternity, and *but a ſtep betwixt* them and it. We have beheld them *ſetting*, which is next Degree to a converſing with them *riſen again*; and what Advantage have we ever gotten by this, unleſs the *Word* alſo hath *taken hold* of us? Perhaps we have ſeen both ſorts, *good* and *bad* Men, upon the immediate *border* of the World to come, and if ſo, we cannot but have likewiſe ſeen a *manifeſt difference* in their ſeveral departures. If we have *mark't the end of the Perfect and Upright Man*, that hath been *Peace*; Pſalm 37. 37. But how contrary hath the end of the *Hypocrite* or the *Prophane* been? The one hath had (like *Stephen*) *the Heavens open'd*, and the other hath had a view of *Hell naked before him*; one hath *rejoyc'd in the Hope of approaching Glory*, the other hath left this World in the fearful Expectation of endleſs Miſery. It cannot be denied, that ſuch a difference often is; and yet Multitudes who

who have had the *Opportunity* of seeing it, have nevertheless liv'd and *dyed in their Sin*, after it.

4. It is also likely that *we* have been *in Deaths* many times *our selves*; like *Isaac*, who was *receiv'd by* Abraham, in a manner, *from the Dead*, Heb. 11. 19. It is no uncommon thing for Persons to *have the Sentence of Death in themselves*, and yet to *outlive* it; to be in *David*'s Case, when the *Sorrows of Death compassed him* (Psalm 116. 3.) And yet to *break through* them; to be in *Hezekiah*'s Case, who *reckon'd that he was depriv'd of the residue of his Years, and should then go down to the Gates of the Grave*, (*Isa.* 38. 10.) And yet to recover and *come up* again. Thousands have been reduc'd by *pining Sickness* to such great Extremities, that the *Pit* was ready to *take them in*, and *shut it's Mouth upon* them, who by a marvellous and unthought of Deliverance, have obtain'd a kind of *new Life*; and yet that new Life hath been as shamefully *misspent* and abused *as the former*, if not a great deal *worse*. How little Fruit is generally to be seen of Men's *sick-bed Repentings?* How frequently do they *return to their Folly*, assoon as they *arise from their Beds of Languishing?* What numerous Instances have there been of such, as have made themselves *twofold more the Children of Hell*, than they were before? Whose fresh *relapses* into their *old Sins* have had more dreadful *Symptoms*, than their *first* wickedness was attended with? As some *Malefactors*, who have been brought back

back from the *Gallows*, where they *lookt Death in the Face*, have after this *exceeded* all the Villanies of their *past Lives*.

Secondly, What are the *particular Reaſons*, why the ſending of one from the Dead ſhould be thus *ineffectual*? *Anſ.* In three things.

1. There would be invincible Difficulties and *Objections* againſt the *Credit of ſuch a Meſſenger*. If any one ſhould come and *teſtifie* (as was deſired here) what *Teſtimonials* could he bring, that might not be ſcrupled and *call'd into Queſtion*? How ſhould we know, that he is not a *falſe Witneſs*, or that it is not a cheat, and an *impoſture*, and cunning Artifice to enſnare and beguile us? Tho it *may be* true, how ſhall we be fully ſatisfied that it *is* ſo? And beſides, Sinners who are *Mad upon their Luſts*, will not be very *eaſie* to receive Satisfaction; whatever *ſerious Meſſages* are brought, they will ſeem (like the Words of the *Women* that came from the *Sepulchre*, to the *Apoſtles*, Luke 24. 11.) as *idle Tales*, not fit to be believ'd. When *Lot* told his *Sons in Law* of *Sodom*'s intended and approaching *Deſtruction*, he was to them, but *as one that mocked*, like a Man *in Sport*, and in Jeſt, and ſo they took no more notice of it, *Gen.* 19. 14. Thus, if a *Nuncio* from the other World ſhould appear to a Company of *Jolly Sinners* in the midſt of their Exceſſes, they would be ready to *deride* him; if *Lazarus* had been ſent where the *Rich Man*

requeſted, would they not (do you think) have been apt to cry out, with thoſe *Jews*, John 9. 29. *We know that God ſpake to* Moſes, *but as for this Fellow, we know not from whence he is?* He brings up an *evil Report* (as one expreſſes it) of our Deceaſed Brother, raiſes a *ſcandal* on our Family, and therefore is fitter to be puiſht, than hearken'd to!

2. *Apparitions of the Dead*, tho they might poſſibly work upon the *Paſſion of Fear*, would not alter the *Frame and Temper of the Soul*. It may be, they would ſcare and *affright* the weak and the *timorous*, who are not ſo impudent and *ſtout-hearted* as the reſt; but what is this, to the *renewing* and *transforming of the Mind*, and turning the *Bias of the Will?* When the *Angel* deſcended from Heaven, and ſat upon the Stone at the Door of *Chriſt's Sepulchre*, it is ſaid indeed, that the *Keepers ſhook, and became as Dead Men*; Mat. 28. 4. But did this make them *new Creatures*? Did it put *another Spirit* within them, or render them *Proſelites* to our *living Redeemer?* We read of *no ſuch Effect*. So when *Herod* heard of the Fame of *Jeſus*, and what he did, he was *perplexed, becauſe it was ſaid of ſome, that* John *was riſen from the Dead*, i. e. the *Baptiſt*, whom he had beheaded, *Luke* 9. 7. This ſtruck *Terror* and Confuſion into him, but it wrought no *amendment*. The moſt *ſenſible and ſtartling* Evidences of the Wrath of God, tho they might Create ſome *Diſturbance*, and hinder that quiet repoſe which Sinners are wont to take, when they are let alone, yet

will

will leave them as utter Strangers as ever to the *Grace of God in Truth*; they who are *unjuſt*, will be *unjuſt ſtill*, and the *Dominion of Sin* will continue undeſtroyed.

3. Thoſe *Impreſſions* which are made, and thoſe Effects which are produced *at firſt* by ſuch Means, will *quickly vaniſh* and wear away. A ſettled *laſting* Change (without which there can be no Salvation) is always built upon other *grounds*. If Men be *awaken'd* a little for the preſent by Fears of Wrath (like *Felix* with a Diſcourſe of Future Judgment) thoſe *trembling Fits* go off again, as the *early Dew*, which is gone aſſoon as the *Sun ariſes with burning Heat*. Frightful ſurprizes are but ſhort and *tranſient* Things, which a *ſeared Conſcience* will ſoon Free it ſelf from, and the next *pleaſing Temptations* will totally aboliſh. *The Sinners in* Zion *are afraid* often, *Iſa.* 33. 14. And yet ſtill want that *Principle of godly Fear*, which ſhould prevent their *departing from God*, and promote their *departing from Evil*; one is the Fruit of the *Everlaſting Covenant*, Jerem. 32. 40. The other is only the Product of ſome occaſional *temporary Amazement*. If a Meſſenger from the Dead ſhould give Men an *Alarm* at his firſt Coming, yet when he had deliver'd his Errand, and *retir'd* again, they would ſoon *forget* what had moſt affected them; and if this Method were *repeated*, and the like Meſſengers ſent one after another to the ſame purpoſe, they would grow by degrees *Familiar*, and at length *Contemptible*.

Thirdly, Wherein it appears, that the ſending of one from the Dead, is *Inferior* to the Miniſtry of the Word, and *not worthy to be compared* with it. Conſider

1. There is nothing that can be ſaid by the moſt *extraordinary Perſon* whom you can ſuppoſe, deſerving of any regard, unleſs it be *according to this Word*; and therefore 'tis a vain thing to *ſeek to the Dead*, when the *final Reference* muſt be *to the Law and to the Teſtimony*, Iſa. 8. 19, 20. All muſt be tryed and determin'd by this *Rule*, and brought to this *Standard*. If a *glorified Saint* were to come down upon Earth, and deliver any thing which is not warranted by the *Scripture*, we muſt *bid Defiance* to him. Such a Temptation can never *actually happen* (becauſe *their* Reverence to the Word and it's Divine Author *never faileth*) but the Apoſtle *puts the Caſe* as high, if not higher, *Gal.* 1. 8. *Tho an Angel from Heaven ſhould preach any other Goſpel to you, let him be* (Anathema, or) *accurſed*. And to add an *Emphaſis* to it, he ſays it again, *ver.* 9. *If any one*, (for ſo it ought to be read, and not, If any *Man*) *preach any other Goſpel*, &c. Of what rank or *order of Creatures* ſoever he be, if he vary from this *Canon*, both he and his Doctrine are to be abhorred.

2. The Miniſtry of the Word is the *appointed Means* for the Converſion of Sinners, whereas ſuch appearances of the Dead are not.

not. *Divine Inſtitution* gives a *vertue* and force to things which would be worthleſs and *invalid* without it; as *Clay and Spittle* in the Hand of Chriſt was a *ſucceſsful Ointment* to the *Blind*. Thus it *pleaſes God by the fooliſhneſs of Preaching to ſave them that believe*, 1 Cor. 1. 21. And the *Goſpel is the Power of God to Salvation to every one that believeth*, Rom. 1. 16. It is ſaid to be *able to ſave our Souls*, James 1. 21. Becauſe *ordain'd* by God to *ſuch an End*, and on that ſcore accompanied with his Bleſſing. All our Miniſtrations would be but *beating the Air*, if it were not ſo; the *Weapons of our Warfare* are therefore *mighty*, becauſe God employs us, and is with us. *Knowing the Terror of the Lord, we perſwade Men*; 2 Cor. 5. 11. We therefore *perſwade* thoſe, whom a Preacher from the Dead *would not perſwade*. The *glittering Arms* of a *Saint in Light* would do leſs Execution than this *Conſecrated Sword of the Spirit*.

3. The *Written Word* hath an excellency in it beyond any *Viſion* or *Voice from Heaven*. The *Voice* which the *Apoſtles heard in the Mount* where Chriſt was transfigur'd, is repreſented as leſs valuable than this *ſurer Word of Propheſie*, 2 Pet. 1. 18, 19. It is far eaſier to *counterfeit* ſuch things, than theſe *lively Oracles which are given to us*. There would be danger in truſting to *them alone*, but the Scripture is to be believ'd for *its own ſake*, and is *worthy of all Acceptation*, if we conſider only the Arguments which are drawn and ga-

ther'd from *it ſelf*; for it plainly manifeſts it ſelf to be from God by its own *internal Light*, and contains all that Evidence of the Truth and Authority of God, which *Divine Faith* is to reſt upon. We are ſure, that theſe are *faithful Sayings*, and that we run no hazard of being deceived by them. *Viſions and Voices* at the beſt, are not of a *permanent* abiding Nature; they are ſeen or heard, and then *paſs away*; but the *Word of God endures for ever, and this is the Word which by the Goſpel is preacht unto us*, 1. Pet. 1. *ult.*

4. The *Goſpel*, as it is the *Word of Chriſt*, is much more to be eſteem'd, than what any *Saint from the Dead* is capable of ſpeaking; for there is no Compariſon between the Perſons, *Him* and *Lazarus*, or any other Believer. The regiſter'd *Word of Salvation* is that which *firſt begun to be ſpoken by the Lord*, and was afterwards *confirmed to us by them that heard him*, Heb. 2. 3. We are to conſider *him*, as the *Apoſtle and High Prieſt of our Profeſſion*, the great *Prophet whom God hath raiſed up*, to whom we are to *hearken* in his Execution of that Office to this Day. He that once *ſpake on Earth*, does ſtill *ſpeak from Heaven*, and there is no eſcaping for thoſe that *turn away from him*, Heb. 12. 25. He *came from above*, and is unqueſtionably *above all*, John 3. 31. There is not an *Angel* or *Saint* in Glory fit to be matcht with him. He is the *Sun of Righteouſneſs*, they are but as *Stars in his Hand*. He is the exalted *Head* of the Church, they never were more than *Servants*

to

to it. He is the *firſt-born of every Creature*, Col. 1. 15. And therefore may juſtly challenge infinitely *more obſervance and reſpect* from us, than the beſt of Creatures can.

5. The *perſonal Miniſtry* of our *Lord* himſelf, if it were to be enjoy'd again, would be *unſucceſsful*, where the written Word hath no Effect. If *Jeſus Chriſt* were to leave his Father's Throne where he now ſits, and to come down a *ſecond time* upon the Earth, Men would ſleight and diſregard him, unleſs they were prevail'd upon to hearken to thoſe that *wrote of him*. This is the very Reaſon which he gave of the Infidelity of the *Jews*, when he was Converſant among them, that they did not truly receive the Teſtimony of *Moſes* (whom they pretended to *truſt in*) concerning him. *John* 5. 46, 47. *Had you believed* Moſes, *you would have believed me*; *but if you believe not his Writings, how ſhall you believe my Words?* The ſame Reaſon would hold, and be of the ſame force, tho he were to make another Trial, by a repeated *Manifeſtation in the Fleſh*, and Preaching of his own Goſpel. They who believe not what is *recorded* in the Scripture of him, would not believe any *verbal Meſſage* that ſhould be brought by him. The *Incarnate Word* would certainly be deſpis'd by the Contemners of the *Written*.

Fourthly, The USE.

1. *Information.* 1. They that have the

liveliest Senſe of unſeen things, are not able to *imprint it* upon any beſide themſelves. If the *Dead* could *communicate* what they know, to the *Living*, yet it would not *affect* the one as it does the other. *Deſtruction and Death* hear of *Wiſdom's Fame*, but yet the *worth of it is hid* from the Eyes of thoſe that are alive, *Job* 28. 21, 22. Tho the Inhabitants of the Inviſible World could *utter* all that they ſee and feel, to Men that are here below, yet they could not put any *light or warmth* into them; Converſation with a *flaming Seraphim* would leave Men as *dark and cold* as ever. Therefore the Children of God muſt not think it ſtrange, that the Children of this World will not be brought to *run with them* in the Way of God's Commands, except they could make others *comprehend* what they do. 2. Men that are *in their Sins*, have a great deal of *ſtubbornneſs in their Tempers*. As *Aaron* ſaid to *Moſes* concerning the *Iſraelites*, Exod. 32. 22. *Thou knoweſt the People, that they are ſet on Miſchief*; which was a real Truth, tho it did not excuſe his Acceſſion to their *Idolatry*. It is very hard to *withdraw* Sinners *from their purpoſe*, tho you acquaint them with the Miſeries which will follow upon it; as the People *refuſed to obey the Voice of* Samuel, and cryed, *Nay, but we will have a King over us*, tho one would have thought, that he had ſaid enough to beat them off from deſiring ſuch a *change of Government*, 1 Sam. 8. 19. The Holy Ghoſt ſtiles Men in their natural State, *Children of Diſobedience*, Eph. 2. 2. *Unperſwada-*

ble

ble Perſons, as the Word ſignifies, being of the ſame Derivation with that in the Text. 3. The *Holy Scripture* is without all controverſie a *compleat and perfect Revelation.* There is *nothing New* to be *added* by any one that *cometh after.* The *whole Councel of God* is *declar'd*, ſo far as *Eternal Wiſdom* thinks fit to diſcover it on this ſide of Heaven. God hath *finiſhed* what he intended, and fill'd up the *Volume of this Book*, that the *Man of God may be perfect* by diligent Study, and Meditation in it, 2 *Tim.* 3. 17. There are no more *Inſpired Authors* to be lookt for; the Divine Commandment *is not in Heaven, that we ſhould ſay, who ſhall go up thither for us, and bring it to us?* Deut. 30. 12. Here is the Summ of all that we are to know; and they who *ſeek* any further, can expect only to *loſe themſelves*, in the *finding of ſome falſe Light*, deſignedly *kindled* by the Devil, and righteouſly permitted for their Puniſhment by God. 4. The *Preaching of the Word* is God's *laſt Remedy*; and they that are not recover'd by *this*, muſt periſh *without Remedy.* There are no Perſons in ſuch dreadful Circumſtances, as they that *live under the ſound* of the Goſpel *unreclaim'd*; for *if our Goſpel be hid, it is hid to them that are loſt*, 2 Cor. 4. 3. They muſt be *finally loſt*, whom this Word is not bleſs't to *ſave.* There is no hope of a Soul being *reſtor'd* by other Means, when its *Diſeaſe prevails* againſt this; ſuch as can bear *hewing by the Prophets*, without being *cut to the Heart*, have *Iron Sinews* that will *turn the Edge* of all other Weapons. You may

may look upon them as Perſons, whom *no Balm in* Gilead can heal, and therefore *given over* to Eternal Death.

2. *Exhortation.* 1. Beware of *receiving the Word of Grace in vain.* Miniſters, as *Workers together with God*, beſeech you moſt importunately, that you would not *ſo* receive it, 2 *Cor.* 6. 1. *All* will be *vain*, if *this* be ſo; and therefore conſider what you do, and how much depends upon it. *Reſiſt not* the perſwaſions whereby God's Meſſengers are now labouring to *bring you home* to him; there will be none to *ſucceed* them, but *Meſſengers of Wrath*, and ſome of theſe will ſhortly *fetch you away* before his Tribunal, when you ſhall know to your coſt, how precious *rejected offers of Mercy* are. 2. Do your Part in order to the *continuance of the Word*; which you cannot do, unleſs you give it *due Entertainment.* You help to *drive it out* of the Kingdom and Countrey where you are, if you do not *receive it into your Hearts.* Where the Goſpel hath no *ſaving Work* to do, it will be *ſent away*; as was ſaid to *Paul*, Acts 22. 18. *Make haſt, and get thee quickly out of* Jeruſalem, *for they will not receive thy Teſtimony concerning me.* Let *Moſes and the Prophets* be ſuch *Welcome Gueſts* to you, that (as far as in you lies) you may *encourage their ſtay* here, till *Chriſt's ſecond Coming.* 3. Let not *Cuſtom* make that *leſs profitable* to you, which ought rather to *increaſe your Profiting.* It is matter of ſhame to us, that the *freer courſe* the Word hath, and the *longer* we enjoy it, we are naturally the

the *more negligent* and careleſs of it. Some are *willing for a Seaſon to rejoyce* in that *Light*, which when it hath *ſhin'd a while*, they diſeſteem and undervalue. The *glad-tidings* of Salvation would find better Reception among thoſe that *never heard* them, than with ſuch as *have been hearing them many Years*; as God told the Prophet, that if he had been *ſent to a ſtrange People*, inſtead of the *Houſe of Iſrael*, they *would have hearken'd* to him, *Ezek.* 3. 5, 6. 4. Remember, that both *they who preach*, and *you who hear*, muſt in a little Time be both joyn'd to the *Congregation of the Dead*; and this will more influence you, than any one's *riſing from the Dead* can. *The Prophets live not for ever*, but the *Breath* which they ſpend in your Service, will be quickly *ſtopt*; the Time is haſtening, when all of you among whom we go Publiſhing the Kingdom of God now, ſhall *ſee our Faces no more*, till the end of the World, *Acts* 20. 25. We ſhall *not declare God's loving Kindneſs in the Grave, nor his faithfulneſs in Deſtruction*, Pſalm 88. 11. And it cannot be long, before you arrive there *your ſelves*; therefore it greatly behoves you to make the *beſt uſe* of our Labours, while you may, that after we have *all* quitted this Dying State, we may *meet with Joy* (and not with *Grief*) in the *general Reſurrection*.

Thus by God's gracious Aſſiſtance, I am come to the *Cloſe* of theſe Diſcourſes; *God* and *your own Hearts* know, how far they have been indeed ſerviceable or helpful to you.

Heaven

Heaven and *Hell* have here been *ſet before you*; the Portion of the *Happy Beggar*, and of the *Miſerable Rich Man*; and I do once more ſolemnly urge you to make your ſpeedy *Choice*. If you have gotten any good by all that hath been ſaid, it will be ſeen by your *unfeigned Faith in Chriſt*, and by the *genuine Fruits* of that Faith in an *Holy Converſation*; for *every one that hath heard and learned of the Father* (which is the *only* Hearing and Learning to any Purpoſe) *cometh to Chriſt*, and is govern'd by him, *John* 6. 45. What therefore ſhall we ſay at laſt to *him that ſends us?* What a bleſſed Thing would it be, if *Hearers* and *Readers* would give us Cauſe to ſay, we have *perſwaded and prevail'd alſo!* If we could but carry back ſuch a *good Report* concerning you, as the *Words which* Moſes *returned to the Lord*, Exod. 19. 8. When *all the People anſwerod together and ſaid, All that the Lord hath ſpoken, we will do!* Oh that there were *an Heart in us* to reſolve and practiſe accordingly! That every one might uprightly ſay, I am not only *almoſt* but *altogether perſwaded*, to be in Reality, as well as in Name, a *Chriſtian*, and as ſuch, henceforth, to *live and dye unto the Lord!*

Amen.

THE END.

Books Printed for, and ſold by Tho. Parkhurſt *at the Bible and Three Crowns in* Cheap-ſide *near* Mercers-*Chapel.*

ANnotations upon the Holy Bible, wherein the ſacred Text is inſerted, and various Readings annex'd together with Parallel Scriptures. The more difficult Terms in each Verſe are explain'd, ſeeming Contradictions reconcil'd, Queſtions and Doubts reſolv'd, and the whole Text open'd; in two Volumes Fol. by the Late Reverend and Learned Divine Mr. *Matthew Pool.*

The Chriſtian in compleat Armour; or a Treatiſe of the Saints War againſt the Devil, where a diſcovery is made of that grand Enemy of God and his People, in his Policy, Power, Seat of his Empire, Wickedneſs and chief Deſign againſt the Saints. A Magazine open'd, from whence the Chriſtian is furniſhed with ſpiritual Arms for the Battle, helped on with his Armour; taught the uſe of his Weapon, together with the happy Iſſue of the whole War. By *William Gurnal*, M. A. of *Emanuel* Colledge, ſixth Edit. Fol.

One Hundred Select Sermons, on ſeveral Texts of Scripture, by *Tho. Horton*, D. D. Folio.

Spira's

Spira's Deſpair revived. Being a Narration of the Horror and Deſpair of ſome late Sinners under the Apprehenſions of Death and Judgment. Wherein are ſuch Unqueſtionable Examples produc'd, and ſuch Matters laid down and proved, as may ſtop the Mouths of the Atheiſtical Scoffers and Mockers. By *Thomas James*, Miniſter of the Goſpel at *Aſhford* in *Kent*.

The Confirming Work of Religion, and its great things made plain by their primary Evidence and Demonſtrations: Whereby the meaneſt in the Church may ſoon be made able to render a rational Account of their Faith.

The preſent Aſpect of our Times, and of the Extraordinary Conjunction of things therein; in a rational View and Proſpect of the ſame, as it reſpects the publick hazard and ſafety of *Britain* in this Day. Theſe two laſt by *Rob. Fleming*, Author of the Fulfilling of the Scriptures, and Miniſter at *Rotterdam*.

England's Allarm: Being an account of Gods moſt conſiderable diſpenſations of Judgment and Mercy towards theſe Kingdoms, for fourteen Years laſt paſt; and alſo of the ſeveral ſorts of Sins and Sinners therein: Eſpecially the Murmurers againſt this Preſent Government. With an Earneſt call to ſpeedy Humiliation, and Supplication, as the chief means of proſpering their Majeſties Councils and Preparations. Dedicated to the King and Queen.

A Diſcourſe concerning Old Age, tending to the Inſtruction, Caution and Comfort of Aged Perſons. By *Richard Steel*, M. A.

Trading Spiritualized, or, certain Heads, Points or Poſitions, on which Tradeſmen (and others) may (O that they would!) enlarge in their Meditations. By *W. Bagſhaw*, Miniſter of the Goſpel.

The *Rod*, or the *Sword*; the Preſent Dilemma of the Nations of *England*, *Scotland* and *Ireland*, Conſidered, Argued, and Improved; in a Diſcourſe from *Ezekiel*, Chap. 21. Ver. 13.

A *Family Altar* Erected to the Honour of the Eternal God: Or, a *Solemn Eſſay* to promote the Worſhip of God in Private Houſes: Being ſome Meditations on *Geneſis* 35. 2, 3.

The *Beſt Entail*; or, *Dying Parents Living Hopes for their ſurviving Children*, grounded upon the Covenant of God's Grace, with Believers and their Seed. Being a ſhort Diſcourſe upon 2 *Sam.* 23. 5. Wherein is a Collection of ſeveral Covenant-Promiſes to ſupport the Faith, and ſome Pleas to direct and quicken the Prayers of Gods Covenanted People, for their ſurviving Poſterity. Both Written by *Oliver Heywood*, Miniſter of the Goſpel.

An *Account of the Bleſſed Trinity*, argued from the Nature and Perfection of the *Supream Spirit*, Coincident with the Scripture Doctrine, in all the Articles of the *Catholick Creed*; together with its 1. *Myſtical.* 2. *Federal.* 3. *Practical Uſes* in the Chriſtian Religion. By *William Burroughs.* The

The Grand Queſtion Reſolv'd, or Inſtructions to a Holy Life.

A Diſcourſe of Spiritual-mindedneſs.

Perſon of Chriſt.

On the 130*th*. *Pſalm*.

The Doctrine of the Trinity.

Of *Mortification of Sin* in Believers.

An Humble Teſtimony concerning the Goodneſs and Severity of God in dealing with ſinful Churches and Nations.

A Treatiſe of Temptation.

Eſhcol, or Rules of Fellowſhip. Theſe eight laſt by *John Owen*, D. D.

Heywoods Baptiſmal Bonds renewed.

Grotius of Chriſt's Satisfaction, in *Engliſh*.

Hurſts revival of Grace, *i. e.* on the Sacrament.

The good of Early Obedience.

A Sermon of Unity.

The Viſion of the Wheels, in three Sermons.

Spiritual Wiſdom improved againſt Temptation.

The Almoſt Chriſtian diſcovered. All Five by *Matthew Mead*.

Conſolation for the afflicted, at the Funeral of Mr. *Edward Rede*. By *Tim. Rogers*, M.A.

Calamy's Godly Mans Ark, in five Sermons; his Art of Divine Meditation.

Redemption of Time, the Wiſdom and Duty of Chriſtians in Evil Days. By *John Wade*, Miniſter at *Hammerſmith*.